THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT

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THE INDEPENDENT.

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New York, April 5, 1849

THE EDITORS TO THE PUBLIC.

We presume that our relations to this journal are sufficiently understood, to admit of the withdrawal of the Article by which we introduced ourselves to the public in this capacity. Our own taste in such matters would incline us to withdraw our names entirely from its columns, and to leave *The Independent* to be known solely in its own name and character. But as such a course might be misconstrued, we deem it expedient for the present to continue the announcement of our sole responsibility as the editors of the paper.

LEONARD BACON,
JOS. P THOMPSON.
R. S. STORRS, Jun.

LETTER FROM MR. AGENOR DE GASPARIN.

[The following letter was addressed to one of the editors of *The Independent*, Mr. Thompson, as Corresponding Secretary of the *Christian Alliance*.]

Office of the *Society for the General Interests of French Protestantism*, PARIS, March, 1849.

SIR AND DEAR BROTHER:—Some eminent Christians belonging to your country, but who know that the Church of Christ is without political boundaries, and who feel the daily increasing importance of the religious movement of which France is the theater, have repeatedly pressed my friends and myself to inform you of the truly agonizing situation of a Society, which, thanks to God, has for several years seconded that movement.

The *Society for the General Interests of French Protestantism* not having one centime in hand, and foreseeing fresh deficits, is about to address itself to the charity of the children of God, in France. But it cannot be unmindful of the enormous pressure that political events have caused. Every fortune has been affected, every income has been reduced in a large proportion, and unhappily we are not permitted to hope that sufficient donations will answer our appeal.

Must it sink in consequence? This painful necessity must perhaps be undergone, should not our brethren of foreign lands pity our distress. May they therefore take this matter into consideration under the eye of the Lord.

As to us, we think that it is as necessary—more necessary perhaps than in times past, to continue what we have undertaken. Whatever modifications the present ecclesiastical crisis may occasion in the manner of directing the work, it is important that the work itself should not come to an end. But now it is ready to die!

By very briefly telling you [illegible] enable you to appreciate its claim to the sympathy of Christians.

1. The achievement of RELIGIOUS LIBERTY has been the first object of our efforts.

We found this fundamental principle disavowed by the Government, the Tribunals, the Roman Catholic majority, and even by the Protestant minority. Supported by the text of the Charter of 1830, we maintained that the right of previous authorization claimed by the administration could not be reconciled with the liberty of meeting for worship. The struggle was long and sharp. Our fellow Christians gradually understood the necessity of refraining from any request of authorization. Law suits took place. Condemned at first by all the tribunals, then absolved by some, we next obtained partial success in the Council of State, and finally full success in the Chamber of Deputies, to whom a petition had been addressed by our Society.

Need I add that we defended the right of all, and not that of a few. The Evangelists of the official churches, as well as those of the separated churches, foreigners as well as Frenchmen, were equally upheld by us. I will mention in particular our Baptist brethren, toward whom we were happy to extend our hand, during the shameful persecutions aimed against their mission in the north of France.

The right of Colportage and that of Controversy were equally compromised. The circulation of the Bible and Protestant books was hindered. We were denied the liberty of attacking Romish errors in public. On this point also we have endeavored to gain our right by the persevering exercise of that right. We brought the question before the Chamber of Deputies, and success again crowned our efforts. We had also to take another step of the same nature; to denounce before the Chamber of Deputies, acts of violence of which Protestant families had to complain daily. Protestant children were carried off, shut up in convents, and secured from all discovery. Our denunciations were not without effect. These crimes have ceased.

At present, sir and dear brother, such scandalous offences appear to have become impossible; and under the yet recent impression of the long debates to which it had given rise, the principle of liberty of worship has been, so to speak, self-inscribed in the text of the new constitution. Nevertheless, it does not require any great sharpsightedness to perceive in our country the political influence of Popery, and its alliance with every successful party. Now in presence of such an influence, and such alliances, liberty of worship cannot be long respected. The enemy is still there, and the rampart of constitutions and laws crumbles so soon to dust among us that it would be imprudent to confide in it so far as to lay down our arms.

2. This brings me to speak to you of our struggle against STATE RELIGION.

This is a long-lived principle, and one that is vainly effaced from the text of our charters. It is unceasingly reappearing.

We have seen it appear anew in the tribunals under the form of the civil guarantee given to the character of the Romish priesthood. Former priests, who were no longer either priests or Roman Catholics, were condemned to perpetual celibacy! We defended these men who, by the judicial authorities, had been declared for ever priests and Roman Catholics, in spite of all that could be done by them. The state religion was reappearing in the form of *official* benedictions given by the Romish clergy—of Romish processions invading the public thoroughfares—of a refusal to grant a decent burial to those not registered as Catholics, who were consigned to that portion of the burial grounds set apart for executed criminals and self-murderers. We denounced these abuses with perseverance.

When it was determined to inflict punishments upon the Protestant soldiers who refused to kneel in the Romish ceremonies, we upheld their right.

Will it be hereafter unnecessary to combat the principle of a State religion? Alas! the solemn benediction given the other day to the Constitution, and the despatching of a squadron having for its mission to replace the Pope on his pontifical throne are a sufficient answer. The Romish Church has re-established the *Sacre* or religious consecration; it has consecrated the Republic.

3. The rights of the Protestant minority in PUBLIC INSTITUTIONS had neither been stated nor defended. We have investigated them, claimed them, and our gracious God has deigned often to bless our efforts. We have obtained the introduction of Protestant worship in the isle of St. Martin, in which the greater number of both whites and blacks do not belong to the Romish Church. We hope this may be the commencement of a Protestant mission to embrace all our Antilles.

Schools have received our attention. Sometimes the Administration forbade the introduction of the Bible! Sometimes it expelled from France a foreign schoolmaster guilty of evangelical proselytism. The situation of Protestants in the civil hospitals has been an object of numerous efforts. Their situation in the military hospitals was such that we were forced to solicit a formal vote in the Chamber of Deputies. This vote was in our favor.

I should fear being tedious, were I to repeat in detail what we have done to ameliorate the religious condition of the Protestants in the hulks and prisons.

Our efforts will be as necessary in future as they have been hitherto, if we may judge from the recent measure, which, by suppressing the Protestant chaplain of the Melun prison, has rendered the energetic intervention of our Society indispensable.

4. I may be permitted, in conclusion, to point out to your Christian regard the WORKS that we have accomplished.

I am tempted to bring forward as one of them the communications that we have begun to establish between ourselves and foreign churches. Our isolation has ceased. We have entered into communication, at one time with the Moravians, whose character was blackened by the French press; at another time with the American Missionary Society, whose African stations were threatened and calumniated; at another time with the Free Church of the Canton de Vaud, to whom we were the first to show fraternal sympathy.

Struck with the spiritual abandonment of the higher classes of society, whom common methods of evangelization do not reach, we have sent a considerable number of works, selected from our best religious literature, to political men, artists, literary men, and priests.

Eye-witnesses also of the no less deplorable abandonment in which are left those young men, both Frenchmen and foreigners, who come to Paris to attend the courses of lectures in the Superior schools, we founded for them a home where they are sure of finding society, Christian affection, and family worship. Under the excellent direction of Monsieur and Madame Armand-Delille, it has brought forth fruits for which we are not the only ones to bless the Author of every good and perfect gift. Already our first establishment was full, the opening of a second was to follow, and was on the eve of accomplishment when the revolution of February imposed a heavy trial upon us. The affrighted families withdrew their children from Paris. Far from being now able to open new homes, we see the first remain half empty. Hence results an increase in our deficit, and many heart-trials that our brethren will understand.

Finally, the principal establishment of the Society [illegible] destined for young Protestant prisoners, the health of whose souls and bodies used to pine away in the common jails. It at first received fifteen; these were all that an official investigation had discovered during the first year in the penal prisons of France! Nevertheless, the colony responds to so real a want that the mere fact of its existence has put an end to the falsehood by which Protestant children passed for Roman Catholics; the number of our colony consequently increased successively to 30, 40, 50, and at length to 60. Placed under the paternal and Christian authority of a clever director, M. le Pasteur Martin, the greater number have received serious impressions; a rural life has strengthened their bodies and disposed their minds to accept the Gospel which is faithfully announced to them. Remarkable blessings have unceasingly rested on our beloved agricultural colony, and the conduct of many of those who have left it is its best recommendation.

But our wants are great: the supplies granted to us by the State have been greatly diminished since the revolution of February, and the subscriptions of our friends have also suffered from their personal losses. Our brethren whom God has preserved from similar calamities, will they not think it a duty to come to our aid, and extend their hand to our poor children of Sainte Foy?

It is with full confidence in them, and in the mercy of our common Master, that I submit to them this question.

Believe me, with sentiments of high esteem and true affection in Jesus Christ,

Yours sincerely,

AGENOR DE GASPARIN.

P. S. I had nearly omitted to mention the persons to whose address donations may be forwarded. They are Monsieur le Pasteur Frederic Monod, Avenue des Champs Elysées No 84, and Monsieur le Pasteur Armand-Delille, Rue St. André des Arts 68, Paris.

PUSEYISM AND INFIDELITY.

BY OUR ENGLISH CORRESPONDENT.

It is sometimes said, and often with some flippancy, that a single fact is worth a bushel of arguments. Without stopping to show that any argument, to be of value, must be the presentation of facts, or of inductions from facts, we are now concerned to present a *Fact*, which, being one of a long series, and in harmony with the experience of centuries, comes to us with all the gravity of an ascertained and unvarying principle. We ask the solemn judgment of intelligent men upon this fact; we implore religious men of every name, and especially Episcopalians, to give it their sincere and most thoughtful consideration.

It is not, we believe, a question with any who have paid attention to what is called Puseyism, or Anglo-Catholicism, that it owed its origin to a mixture of motives. At this time we do not propose to analyze these motives, but rather refer to the more pure influences which actuated some of the founders of the Oxford School. The Tractarian Leaders desired to strengthen the Church, both politically and religiously, and began by arousing the Clergy generally from their apathy, worldliness, and self-indulgence. They desired at once to check the power and progress of political and philosophical liberalism. They would revive among the Clergy the idea and practice of sanctity, self-denial, and labor; they would have the priest feel that he was "in the place of God," to reprove sin, and to obtain pardon and purity, by means of sacraments, and to live, and act, and speak, as one supernaturally endowed. They would arrest the progress of modern infidelity by resorting to the "Ages of Faith," for teaching, and for example. They would show that they themselves believed; believed *all* that "*the* Church" required to be believed. They would teach that in the system of the Church,—in entire, unreasoning acquiescence in all that the Church taught, was rest, and peace, and safety to be found; and, that not so accepting the authority of the Church, there was no alternative but Infidelity. Believe all—believe everything, or you can believe nothing. Protestantism is essentially Infidelity. The demand for scriptural authority is delusive and misleading. The Scriptures were never intended to teach everything. If you will believe only what has direct Scripture authority, you must give up much you hold to be fundamental truth. You have no express authority for the personality of the Holy Spirit; nor for the doctrine of the Trinity; nor for the Baptism of Infants. Thus argued Mr. Newman in *Tract* 85; and thus, in ten thousand forms, has been urged the argument for Church authority, and for the unqualified acceptance of all that "the Church" believes and teaches. This course has been pursued, even to the putting of the miracles of our Lord and the legends of the dark ages into the same category, and demanding for each the same credence.

It required no seer to foretell the consequences of this course. More than ten years since, when Puseyism was young, we ventured solemnly to assure an amiable but perverted member of Oriel College, Oxford, that the certain effect of the inculcation of "Church Principles" would be Superstition and Fanaticism on the one hand, and Infidelity on the other; some being at once repelled, and others passing through credulity into total unbelief. It must be so—it ever has been so. It has been so, and it is so in every "Catholic" State. Corrupt Christianity has always and universally sustained the relation of parent to Infidelity. However painful, then, may be the fact, it is not altogether surprising, that Anglo-Catholicism should develop into Infidelity. And this has been the case with some of the most acute and active-minded members of Oxford University. While nearly a hundred graduates have passed over the invisible line which divides *Anglo* from *Roman* Catholicism; others remain who retain nothing of their early Puseyism but the hatred of evangelical and scriptural truth. For the most part this transition is concealed. Men have thrown themselves into a system; they hold to that system, and work in it mechanically, professionally, and to their profit. But there are outward and visible, and most portentous signs, indicating the process which has been going on.

There is now before us a volume which has just been published; it has suggested and will forcibly illustrate these remarks. In this book the arguments against Revelation, and against the existence of the God of the Scriptures are put forth, through the medium of a partial biography of an imaginary person; one who, with the cloud of scriptural doubt upon his mind, was ordained to the ministry of the Church. The work, we know, is, to a very great extent, autobiographical, and as highly characteristic. The writer has accepted the alternative of Mr. Newman, and of *Anglo* and *Roman* Catholic writers. He says, there *is* no middle ground between Catholicism and Infidelity—that Reason and Faith *are* antagonistic. That *if* there be such a thing as sin, and a feeling of remorse for it, the resort must be to the listening and absolving priest, according to the Catholic Theory. He repeats the scorn which the Anglo-Catholic heaps upon devout evangelical religion. If he were to throw himself into any system, it would be into that of "Faith," in the Catholic sense; a system antagonistic both to scriptural authority and to Reason: but he takes the other alternative; he holds to Reason, and therefore rejects Revelation! Following the light of Reason, he falls into the dark gulf of German Philosophy, falsely so called. He believes nothing [illegible] Spinoza, and Thomas Carlyle! To him there is no God; unless, indeed, NECESSITY, dark, fatal, irresistible necessity, or the human consciousness be his Deities! There is no sin, because circumstances, in an endless chain, determine human actions and their character! There is no religion but that which is seen in the play of the natural affections!

It is asked—What has Anglo Catholicism to do with these horrors? How are the men who resolved all religion into Diocesan Episcopacy responsible for this? And why are Episcopalian Christians particularly, and Christian men generally, solemnly called upon to consider the facts now adduced?

Our answer shall be most significant and conclusive.

The author of this atheistical book was the writer of one of the volumes of "*Lives of the Saints*;" the Hagiography projected by Mr. Newman—in order to diffuse Church principles—and continued up to a very recent period by some of the seceders from Oxford to Rome. Even English Roman Catholics have been scandalized by the monstrous legends put forth in these *Lives*, and they have been discontinued at the instance of Dr. Wiseman, and other Roman Catholic dignitaries, though they had been suffered in the English Church. The author of this book is the brother of the forerunner of the Tractarians; whose "*Remains*" were edited by Mr. Newman, and which contain more than the germs of all which has since been developed by the Tractarian writers. The author of this book was the personal friend and admiring follower of Mr. Newman, whom indeed he *now* intimates to be the great man of the age, whose system alone could have saved the English Church. The author of this book is a Fellow of Exeter College, Oxford; a college which is preëminently Tractarian; the Rector of which is an Anglo-Catholic, and its Senior Fellow, Mr. Sewell, one of the most able and laborious of Anglo-Catholics. At least eight members of this "sound" college have openly seceded to Rome; and now, one of its Fellows—so intimately bound up with the system, and closely allied to its founders—openly exhibits the other tendency of Anglo-Catholicism, or the religion of Bishops.

Is not, then, this fact most significant, most impressive? and, having a full knowledge of it, are we not justified in raising—nay, does not plainest duty require of us to raise, a warning voice? While desirous of more assiduously cultivating a spirit of toleration, and of largest charity toward all men, these fatal developments of the Idea of Episcopacy fill us with distrust, and show that there is no safety but in the simplicity of the Gospel, and in those simple forms of Church association which characterized the *first*, and no other age. Any admixture of error, however minute—however presented by expediency, or sanctioned by patristic authority, will assuredly work according to its nature, to greater evil; not merely to the obscuring of the Truth, but even to the substitution of a Mystery of Iniquity for the glorious Gospel of the blessed God.

To the Word, then, and only to the Word and to the Testimony, not only for doctrine, but for every rite, and for every ceremony, and for principles and rules to guide "brethren" in their intercourse and association as such. This, and nothing less, reverence for our Master and his Word demands; and in this alone is our security and our happiness.

PREACHING BORROWED SERMONS!—The statement of "*No Hoax*" was a fact—*a thing done*. We have a responsible name for the statement. The inquiries of our correspondent are submitted to those concerned, for an answer.—*Philad. Chris. Obs.*

The *Observer*, as a good Presbyterian, should take heed about charging a minister in good standing with a *crime*, for doing that which is not condemned in the Book of Discipline, which has never been condemned in the General Assembly, and in which his own Presbytery upholds him and screens him from censure. Take warning from the "offence" of Mr. Treat!

For the Independent.

FAMILY PICTURES FROM THE BIBLE.

BY MRS. E. F. ELLET.

II.

THE FAMILY OF NOAH.

The families of the earth had grown corrupt before God, and filled with violence; but Noah found favor, because he was a just man, and lived in obedience to his Maker. He was given at his birth a name that signified repose, or refreshing, perhaps by the spirit of prophecy, revealing his extraordinary destiny, and the blessings that were to flow through him to his posterity. Having the "righteousness of faith," he enjoyed the Divine protection and support, both during the progress of human corruption, and when, by reason of the great wickedness that filled the earth, the end of all flesh was come, and everything wherein was the breath of life was to be destroyed from under heaven. Noah and his wife, and his sons, and his son's wives, were appointed to be saved in the ark, when the windows of heaven were opened, and the fountains of the great deep were broken up, and all the high hills under the whole heaven were covered. In the enumeration of the persons who took refuge in the Ark, it should be remarked that Noah and his three sons had each but one wife; although the destruction impending over the whole race of mankind, and their want of children as yet—for their sons were not born till after the flood—might have excused polygamy, could it have been excused. They acted, doubtless, under the immediate direction of [the Deity, who thus testified his regard for the sacredness of the institution He had established in Paradise.

In these remarks we mean that, though it is our duty to aid in the support of evangelical preaching, while destitute of a ministry of our choice, still it is both our privilege and our duty to secure an *early* establishment of such a ministry as we wish ultimately to enjoy. This is the dictate of expediency; whether our object be to secure "general harmony," or to lay well the foundations of society, or to propagate those principles which are chiefly efficacious for the conversion of men.

Now for the "Catholicity of Congregationalism." The greatest practical difficulty with which Congregationalists have to contend in securing an equitable union with Presbyterians, arises from prejudices and misapprehension in the minds of the latter respecting the real nature of Congregationalism. They, too commonly, regard it simply as *a Democracy*, whose main object it is to gratify the largest number of minds, irrespective of principle, or too slightly regardful of it. Many of them can scarcely conceive of any system of doctrine as connected with it; much less can they conceive it to be a safe depository of doctrines. They know that Unitarians, and Campbellites, and Christians, and Free-Will Baptists, are Congregationalists, and this fact they regard as embodying "the spirit of Congregationalism."

There is nothing that so weakens our hands, in our discussions of these subjects with Presbyterians, as the unguarded statements of those whose theories, whatever they say for the hearts of their authors, smell more of the lamp than of the open field of life.

Our ideas of the "Catholicity of Congregationalism" are, first, that it is always ready to co-operate with others, whenever it is possible, without a sacrifice of principle; and secondly, and chiefly, it yields to others the same rights which it demands for itself, while it vigorously "contends for the faith which was once delivered unto the saints;" with full confidence both in the scriptural nature and the superior efficacy of its spirit, [illegible] which it "was delivered" unto us.

The Spirit of Catholicity is not necessarily the Spirit of Laxity.

JOHN ROBINSON.

For the Independent.

CHURCHES OF THE PILGRIMS.

MESSRS. EDITORS:—It is to be borne in mind that the Pilgrims were the exiles from England who sojourned in Holland, and found a resting-place on the rocks of Plymouth. In much labor, and self-denial, and suffering, they established and maintained there their Church and civil State, planted other churches in their vicinity, and continued, for *seventy years*, a separate colony, giving an example of a new ecclesiastical and civil order, the praise of which is now in every land.

The charter of the Mayflower Company included the three southerly counties of what is now Massachusetts, exclusive of the islands. Here I live, on the land of a Pilgrim ancestor, tracing back a genealogy to as many of that Company as your venerable correspondent from Connecticut. Here, I think, we are to look for the *true*, if not the *best exemplification of the principles of Congregationalism*. Thirty thousand families now live within the chartered limits of this Company, and more than one hundred Congregational churches now flourish within the borders of this ancient colony. The principles and practice of that Company, civil, social, and religious, have come down, in a vivid tradition, to the present generation; their history is diligently studied, and most people among us think that they are not in much danger of getting out of the way if they take the Pilgrims for their guide. It would seem that the very *blood* of these Pilgrims is in the veins of many of the venerable fathers yet living; their strong sense of heroic virtue, their decision of character, their inflexible morals, their firm faith in revealed truth, their endurance of "hardness, as good soldiers," and their active and enterprising spirit, *speak out* their heroic descent. They may be called the *white-oaks* of the forest, which are its glory, and which, though the winds blow, and the rain descend, and the floods come, stand firm in their places for the protection and encouragement of the lesser trees.

The character, ministry, and works of the pastor of Leyden Plymouth Church are "household words" in the thirty thousand houses of "the Old Colony." His last address to the Pilgrims is in every mouth. His catholicism, his church order, his principles of toleration and open communion, are all well known in these houses, if not by reading, yet by a most profound tradition, because they are the catholicism, the order and the practice of our churches. His exhortation to reach forward, "and seek more and more divine light from the Word of God, and not stop where the reformers stopped, not limit their views by those of other men," is so well remembered and practiced, that the efforts of active, honest and powerful minds, "reasoning out of the Scriptures," even though calling in question a received dogma or opinion, strikes no alarm. "Let us try the spirit," say they. "Let us not be afraid of light. Our father, Robinson, told us to keep our minds open to receive any truth that might be elicited from the Holy Scriptures. Let us see both sides of this subject, and consider and judge." Open discussion was as much a favorite with the Pilgrims as open communion, and free and full toleration was a constant appendant to the free and orderly civil government which they established. The right of self-government in the churches and the civil communities was to them *clear*, and not to be questioned; and these principles have been *riveted* upon the minds and affections of their descendants.

Eight years after the settlement of the Pilgrim Fathers in Plymouth, a colony of one or two hundred settled in Salem. They forthwith visited Plymouth to examine and consider the order of their ecclesiastical affairs, and were so well satisfied with it that they immediately embraced it, and "set up a church there according to the model of Mr. Robinson at Plymouth."

Two years later (1630) some fifteen hundred immigrants arrived in Massachusetts from England, and Boston was the nucleus of their settlement. They were Episcopalians, but Nonconformists, and differed from the Pilgrims, who were Separatists; a distinction much insisted on, the last being as much spoken against by the first, as they by the conforming Episcopalians. The one broke off entirely from the Church of England, deeming it a corrupt Church; the other separated from its *corruptions* only. Governor Winthrop and others, who led in this great emigration from England, on their departure, addressed a letter to their brethren of the Church of England, in which they say "they deem it an honor to call that Church mother, and sincerely desire the continuance and abundance of her welfare." They had to settle their church order after their arrival, and it does not appear that they fully settled it until the arrival of Mr. Hooker and Mr. Cotton, in 1633. *They* visited the Plymouth Church, and were satisfied with it *generally* as a model.

Although these new churches were not in all respects modeled by the Plymouth Church, (the new churches having greatly magnified the power of the eldership,) yet the difference in the *spirit and practice* of the Pilgrims from that of the Planters, was wider than the difference of their order. The agreement of the Plymouth and Salem Church was more perfect, especially in their catholicism and complete separation from the Church of England. When Roger Williams arrived, in 1631, he preached in Boston as a Separatist, and was not well received. He next preached in Salem, where they "received him gladly." But the magistrates would not permit his settlement there, and he then preached in Plymouth, where his services were well approved; and at the end of two years he was called to settle in Salem, and did settle there, against the consent of the magistrates, who afterwards banished him.

President Chauncy also preached at Plymouth; and although he declined baptizing infants, they had so much charity and toleration that they would not break with him on that account. But infant baptism was far otherwise viewed in Massachusetts. At the trial of Rev. Mr. Clark, a Baptist, Mr. Cotton said, "denying infant baptism would overthrow all, and this was a *capital* offence, and he was therefore a soul-murderer." Clark was fined and imprisoned. I Huch. 239. Infant baptism seems always to have been considered a *privilege* by the Pilgrim churches, and not a *duty*; and it does not appear that it was ever a subject of discipline among them, although multitudes could not "see their way clear to offer their children." The Plymouth Church were willing that Mr. Chauncy should have liberty of conscience in this matter; and those who wished their children baptized had the services of pastors of neighboring churches with whom he exchanged.

When it was proposed to enact sanguinary laws against the Quakers, *the Plymouth Colony refused to pass such laws*, and Massachusetts stands chargeable *alone* with the enactment of those laws, and with the bloody executions. When Roger Williams was banished, Governor Winslow, of Plymouth, visited him *forthwith*, and administered to his necessities. *There are no persecutions set down against the Pilgrims.* They were all the work of the *Planters*, who had not so thoroughly broken off from Episcopalianism as to renounce "the bloody tenet of persecution"—a tenet of their leader, Mr. Cotton—most thoroughly *reasoned down* [illegible] in his subscription have been made, with partial success, to introduce Presbyterianism; but the Old Colony has always stood upon her original principles with great firmness, and no cross winds have ever swept her sons from their posts. She had an earlier and a better beginning of her religious affairs than her sister Colony, and her sons have been more mindful and tenacious of her first principles, her first love. They have been more universally full and free in their toleration, more liberal in their communion, and more inflexible in the autonomy of their churches.

The Pilgrims considered the bull of excommunication as a popish invention, and dispensed with it altogether; and among their descendants a vote of the Church is considered as completing the act of separation, without any further public declaration. Although they may have dispensed with the bull in Massachusetts, many churches direct a declaration of the act in the congregation. But I think the best reason and Scripture are on the side of the Pilgrims. The object is rather to reclaim than to degrade, and no good comes from denunciations which may much afflict innocent friends, and only excite the wounded pride of the offender.

For the first one hundred years, (and in some cases down to this day,) great care was taken that ecclesiastical councils should do nothing but ADVISE, and that the records should be so made up. The votes were, "to advise the Church to proceed and ordain the pastor elect;" and the record is, "the council proceeded to the ordination by request of the Church;" acting as the servants of the Church. So councils were called to advise respecting the deposition of the pastors, and if they do so advise, the vote is "to advise the Church to depose their pastor," and the Church, accepting the advice, vote that he be deposed. It is said such records are seldom found among the Planters. The autonomy of the churches is now so long established, that all undue jealousies of the usurpation of councils have passed away, and every one is content to have it *understood* that what a council does is to be considered as done under a commission from the Church.

Thus the churches of the Pilgrims have given a fair and full exhibition of Congregationalism by a uniform practice of two hundred and fifty years, from the first gathering of a Church in England by Rev. John Robinson to the present time. They have held on firmly upon their independence and autonomy or right of self-government, rejecting all *authoritative* control of bishops, as well as elders and councils, yet always ready to receive the advice and assistance of neighbor churches. They have always kept an open table: for though Mr. Robinson would not open his table *indiscriminately* to all who by *compulsion* belonged to the Church of England, yet he deemed that Church a true Church, and would commune with all such members of it as made a credible profession. That Church, *with us*, has no members by compulsion; and our table is open to all its members. Toleration and liberty of conscience have always been professed by Congregationalists, and the churches of the Pilgrims have exhibited these principles in all their practice. Complaint has been made against the churches of the Colony of Massachusetts; and undoubtedly, for a few years, there was good ground for the complaints. But no complaints have been made against the churches of the Pilgrims, or the Plymouth Colony where they were gathered. These are not implicated in the bloody executions in the Bay Colony in any manner whatever. They were distinct governments at the time. Plymouth could not prevent them. She could set a better example; and that she did.

A DESCENDANT OF THE PILGRIMS.

P. S.—The *orthodoxy* of these churches has never been doubtful. Of that of the *Fathers*, their chronicles give full proof. The *Sons* have not departed from the "faith delivered to the saints." The works of the great New England divines, Bellamy, Edwards, Emmons, are well understood in all the churches. A great refreshment was experienced in the time of the "great awakening," when Mr. Whitfield was among them, and revivals have since been occasionally experienced in all the churches.

For the Independent.

"BENEVOLENT SOCIETIES."

MESSRS. EDITORS:—As this seems to be a time for inquiring into the management of our "Benevolent Societies," I would like to ask a question with regard to the S. S. Union. It is in reference to a matter of right. If answered in the affirmative, it will be quite a relief to my mind to know in accordance with what system of ethics such answer is given. If in the negative, then the Sunday-School Union will, or at least ought to, change their manner of distributing books to the Sabbath-Schools connected with them, or such Sabbath-Schools should withdraw from the connection. The question is this:

Is it *right* for the S. S. Union to hold out as an inducement for children to be diligent in their preparation for and punctual in their attendance upon Sabbath-School, a reward of so many cents for every perfect lesson and punctual attendance—the money so earned to be laid out in books—*and then* to charge the children double price for the books, while giving them to understand, by silence if not by words, that they are purchasing their books at a fair valuation, or at market price?

For instance, a child complies with the conditions upon which he is to receive a given amount of tickets, which are called by the Society worth so many cents. The child believes—he cannot believe otherwise—that when he buys a book with these tickets, he receives a book worth as many cents as his tickets were valued at. Say he has earned *seventy-five cents* worth of tickets, and wishes to purchase a Bible. He takes his order to the Depository, and receives—what? A Bible which the Union has purchased, perhaps that very day, and which any one else can purchase at the Bible-House for 37½ or 44 cents. Now is this child, or is he not, cheated out of the thirty-seven cents which he has paid over and above the value of the book?

I may be mistaken, but it appears to me that in any other business transaction a man would be considered, to say the least, as not acting in good faith if he made such representations and promises as are made by the Union, to both teachers and scholars, and was to fulfill them as the Union fulfills hers.

JUSTITIA.

[The "S. S. Union," to which JUSTITIA refers, is not the *American* Sunday-School Union; but must be one of the local Unions, of which there are several in the city—some independent, and others auxiliary to the American. The latter has nothing to do with the system of rewards or premiums. The New York Sunday-School Union was formed at a very early period, and took the reward system from the English schools, and has never yet wholly discontinued it. By this system, each scholar receives a ticket for punctual attendance, and in some schools a second ticket is given for perfect lessons. These have a nominal value, and are redeemed at stated periods with books, from a printed list of books with stated prices, which prices were fixed, we understand, many years ago, and before the great reduction which has taken place in the cost of manufacturing books. Hence the discrepancy spoken of by our correspondent.

The managers have supposed that, the whole society in continuing to use the old schedule. For ourselves, we would gladly see the system of rewards wholly abandoned. But if it is to be continued, we certainly think the scale had better be revised, and the prices made to conform to the known prices at which the Bibles and other books are sold. The practice of barter at "old tenor" prices, is absurd in itself, and is often made to favor injustice and fraud.]

MR. HUMPHREY'S PILGRIM ORATION.

We gave, at the time, a brief sketch of the Oration pronounced on Forefathers' Day, before the New England Society of Brooklyn, by JAMES HUMPHREY, Esq. It has been published by the Society, and we are happy to enrich our columns with an extract, as a specimen of its elevated character.

THE PURITAN CHARACTER.

"All the sterner and grander outlines of the Puritan character are becoming every year more perfectly appreciated. The nobler elements are conceded to them—strength of intellect, force of will, fervid impulses, simplicity, constancy, courage rising into the highest heroism, resolution deepened into a resistless purpose, fortitude sublimed into the martyr's tranquil endurance. They rise before our minds as to the Greeks rose the images of the elder gods—grave, stern, impassible, solemn;—and as we fancy them superior to many of the weaknesses of humanity, we also imagine them indifferent to its finer sentiments, insensible to its sweet affections, and regardless of the refinements and graces of life: and as we gaze upon them, what before seemed grave, and stern, and solemn, deepens into severity, and harshness, and gloom. But in all this we much mistake the first Planters of New England. Whatever of these latter qualities may be properly attributable to the New England character, they belonged not to the first emigrants hither. They were grave indeed; as all men are who have a serious work in hand to do. They were stern; for such must sometimes be the outward expression of great thoughts. They were solemn; for they knew that they were the selected instruments of God, for the accomplishment of His designs. That these characteristics may have degenerated, in some of their descendants, into austerity, and something like asceticism, may be admitted; and it is not necessary to deny—without now stopping to explain the causes of the fact—that there may have been in some periods of our history too little regard for the adornments of social life, or for the accomplishments of graceful learning. But this was not so among the "first comers." These were, many of them, men and women of the highest cultivation and refinement;—a very large proportion were persons of superior education. Bradford was familiar with the wide range of ancient and modern learning. He spake the languages of France and the Low Countries like his native dialect; he read the philosophy of Plato and of Seneca in their harmonious originals; and he perused with continual delight the oracles of God, in the majestic tongue of the Hebrews. Winslow has left many evidences of a richly furnished mind. The library of Brewster was the pride of the old colony; and a catalogue of its volumes—of which one-fourth are in the learned languages—is entered on their public records. The Winthrops, father and son, were men of deep and various erudition. The younger Winthrop indeed was one of the most accomplished scholars of his time, and his library, now preserved—a sacred relic—in the collection of a New-York Society, giving no doubtful evidence of its familiar acquaintance with its ancient possessor, would appal with its learned tongues and ponderous tomes—'*elephantini libri*'—the faint heart of many a modern critic, who shudders at the rudeness of our unlettered forefathers.

"But what shall I say of the clergy of that day—the Cottons, the Wilsons, the Hookers, the Davenports, and the Mathers? A more learned body of men never met in convocation, than those who assembled in the earliest ecclesiastical councils of New England.

"It was indeed a strange and contrasted union, which the world then for the first time saw, upon that shore; a union of humanity in its highest form of civilization, and Nature in her most savage wildness.

"There were men of capacious minds and vast attainments, who relieved the severest labors of pioneer life,

'In thoughts move elevate, and reasoned high
Of providence, foreknowledge, will, and fate.'

"There we have seen the all-accomplished Vane; and there for a few short weeks was the gentle Lady Arabella, daughter of the noble house of Lincoln, who 'came from a paradise of plenty and pleasure, in the family of a noble earldom, into a wilderness of wants, and took New England in her way to Heaven;' and there, too, was her youthful husband, who soon rejoined her—'dying willingly, in sweet peace.'

"It was wonderful to see, in the rudest cottage, the man of most polished manners, whose speech was rich with a noble eloquence, and whose countenance was lustrous with spiritual thought.

"It was very wonderful to see the refined and accomplished woman lighting up, with her ever cheerful spirit, the gloom of the overshadowing forest, like the gentle Una of Spenser—'making a sunshine in the shady place.'

"It has been said that the early New England character was hard and prosaic, that it wanted the more generous and genial sentiments, was deficient in poetic feeling, and had little sympathy with the productions of Imagination, or the creations of Art.

"The dainty and dilettante soul that says this, has never risen into the atmosphere which surrounds such men as Bradford, and Winthrop, and Williams.

"There is no time here to waste, in shewing that a dull prosaic temperament never lifted a man up to the conception of such designs as these men executed; that genius finds its highest manifestations in sublime deeds, its next in sublime description; that the poetic 'faculty divine' may charm the world with heroic action as well as with heroic numbers.

"If I cannot point therefore to our poets and artists of the elder age, I have not far to go for an apology.

"There was not a great poet in either colony—but what an Epic was that which rose from the shores of New Plymouth, like a choral hymn to Heaven.

"There was not an artist among them all—but what scenes were they enacting, to task the genius of future painters! They were kneeling upon the deck of the Speedwell at Delft Haven; they were signing the first written compact of government in the cabin of the Mayflower; they were keeping the first Christian Sabbath, shelterless amid the snow and sleet and ice of Clark's Island; they were with Hooker, waking the echoes of the forests of Massachusetts, with their lowing herds, and their morning and evening psalms, on their way to the beautiful banks of the Connecticut; they were listening to the first sermon of Davenport, beneath the wide-spreading oak at New Haven.

"The Puritans had not the cunning hand to cause the mimic scene to glow upon the canvas; but they could fill the eye of the World with a hundred pictures which will never fade away. They had no skill to cause the inanimate marble under their plastic touch almost to breathe and glow with life; for they were engaged in the nobler work of preserving from degradation that form which came, living and breathing, from the hand of a Mightier Artist."

For the Independent.

"ACCOUNTS OF BENEVOLENT SOCIETIES."

MESSRS. EDITORS:—I have observed with some interest the discussion between "Accountant" and "A Congregationalist" in your columns, and have shared with many the regret that it should have occurred. Your courteous and manly editorial of last week, leaving all side issues, strikes at the main matter in dispute, and presents a question which I presume all parties are willing to have discussed. The Committees of the Tract Society, and other Societies, have pursued a nearly uniform policy for a quarter of a century in their financial statements, presenting in as condensed a form as would be intelligible, the annual results of their operations. I am not aware that any request was ever made for a different mode of reporting these facts, until this discussion. If your suggestions by more readily than those of the Tract Society; and if any practical advantage can be gained, all will rejoice together.

I concur with you fully in the views you present of the importance of a full and frank expose of the affairs of Benevolent Societies, and that the way to secure the public confidence is to confide in the public. No concealments are proper or wise. The reports of all Christian institutions should show to every intelligent reader what each Society *is*, what it *has*, and *what it is doing* in the department it fills. When it fails to do this, the public have a right to call for more expl

The same document (pages 113–116) contains a "Report to the Assembly" of the State of New York, made under oath, showing the salary of the executive officers, &c., of the Society, and containing a minute statement respecting the Society's real estate. It exhibits the fact that $25,852 95 was contributed in 1825, by individuals in the city of New York, for the specific purpose of purchasing a lot and erecting a building; and that the rent of parts of the building not occupied by the Society had liquidated the original debt for construction and for the purchase of necessary additional premises. It states the amount received each year for rent from the time the charter was given. In a word, it tells the whole story of the Society's real estate, under the sanction of the oath of the President (Mr. Frelinghuysen), the Treasurer, &c. This Report was printed by the Legislature, copied into secular and religious journals, and embodied in the Society's Annual Report. I regret that a copy of it had not fallen into your hands before the editorial on which I am commenting was written.

Should it be thought best to occupy the pages of each successive report with these extended statements, occupying 10 pages out of 136, the Committee may so order it. It would seem, however, to be unnecessary. If you have the space, we would be obliged by their insertion in *The Independent*.

From the brief synopsis I have given of these documents, it will be seen that no part of the charitable funds of the Society are put into real estate. Whatever the Society's house and lot may be worth, all that has been expended for it consists of the original contribution by a few friends in New York, amounting to about $25,000, and the rents. It is encumbered with a large debt; but by prudent management it is believed that the Society will ultimately extinguish it, with the continued blessing of God, without any diversion of the charitable funds of its thousands of friends and contributors. The account for the Society's house and lot has never been blended with the general accounts of the Society, because the funds were contributed for a specific purpose, and that there might be no confusion in the public mind on the subject.

2. The questions relative to the *compensation and relations of Colporteurs*, need occupy but a moment. Your correspondent, "Congregationalist," has furnished you the official statement that *three hundred and thirty-two Colporteurs, out of three hundred and ninety-seven, receive a salary of* $150 *or less.* You would probably have expressed satisfaction in this statement but for the fact that your article was in type when it was received; and perhaps you would have omitted some of your remarks on that subject.

For your sakes, and the sake of any "who would like to know more exactly what are the relations of Colporteurs to those who, in Presbyterian phrase, are 'over them in the Lord,' viz., the 'Superintendents,' the 'Secretary of the Department,' and the Committee—in other words, whether Colportage is in any danger of growing up into an itinerant hierarchy, swayed by a central power at 150 Nassau-street"—for the sake of all who desire information on these grave topics, I send herewith four small volumes, as follows: 1. A book of "*Instructions of the Executive Committee of the American Tract Society to Colporteurs and Agents*:" pp. 134. 2. A work on the "Circulation and Character of the Volumes of the American Tract Society: for the Society's Colporteurs:" pp. 142. 3. A volume containing Documents relative to Colportage, &c., presented at a public, deliberative meeting, in the Broadway Tabernacle, in 1842: pp. 220. 4. A work just issued by one of the Secretaries, entitled "HOME EVANGELIZATION: *a view of the wants and prospects of our country, based on the facts and relations of Colportage.*"

These volumes are placed in the hands of every Colporteur. They embody the principles and facts of this system. A part of them have been extensively and gratuitously circulated. They are furnished to every applicant for the Colporteur service, and are accessible to every one who seeks the light, or whose duty, desire, they were scattered over the world. Perhaps they would serve to correct some misapprehensions, and deepen the interest which every Christian must feel in an humble, unpretending, but somewhat useful branch of benevolent effort.

3. Allow me to direct your attention to another editorial of last week, in which it seems to me some injustice is done to the Society which has shared so largely in your attention for some weeks. If it was unintentional, as I am bound to presume, of course you will correct it. You copy an article from the *New York Observer* on "Colportage and the Book-trade," omitting several paragraphs; but take occasion to say, "we by no means endorse the implied assumption running through the article, and which so readily indicates its origin, that by far the greater part of this advance in Christian intelligence and demand for Christian literature, is the work of the American Tract Society. * * There is an *overweening fondness*, if not a positive unfairness in these constantly reiterated claims, giving the Colporteur the credit," &c., &c.

If the general allegation were well based, which of course I cannot concede, I must think the illustration rather unfortunate. As the article stands in the *Observer* I find a paragraph which *expressly disclaims* "the credit." This paragraph was *omitted* in *The Independent*, and thus an occasion furnished for sweeping remarks, which seemed a little unkind. Here is the paragraph alluded to, and I submit whether, if it had been inserted, the editorial comment would have been called for. The second paragraph in the *Observer*, after those you quote, reads:

"*It would not be just to attribute the increase in the circulation of religious books by the trade exclusively to the agency of publishing Societies*; but does not the fact that but seven more new books are noticed in 1835 than nine years previously, compared with the astonishing increase in the six succeeding years of volume circulation, warrant the inference that much of the prosperity of private publishers has had a connection with the exertions of these Societies."

I am reminded by this occurrence of the error in an article copied into *The Independent* some time since, from the *Home Missionary*, in which the writer controverts at length a sentiment relative to the comparative value of Missionary and Colporteur labor in California, which he thinks "indicates its origin." But the editor of the *Genesee Evangelist* claims the authorship of the sentiment represented for "*A Pastor*," and rebukes the warmth of the reviewer, and the insinuation that the sentiment was pressed upon the editor from without. I presume you did not notice this disclaimer of the editor, or you would have copied it.

Allow me to say, once for all, that in all official or authorized commendations of Colportage, it has been designed to urge it on its own merits, and *never in contrast with other Heaven-blessed agencies.* It has not been compared with missions, or anything else, as to its efficiency or economy. Its best friends are the friends of all other good institutions. And its conductors rejoice heartily in the prosperity of every kindred agency. They would be glad that tenfold efficiency were given to them all, and would distrust their own Christian hopes if they could yield to the feeling of jealousy or rivalry, where souls by millions are perishing, notwithstanding the noblest efforts of all agencies for spreading the Gospel through the world.

I repeat my expression of thanks for the courtesy of your leading editorial. I hope the facts I now submit are communicated in a way to satisfy those who desire information, and without giving offence to any. If the result of all this discussion should be to lead to more careful investigation of important public documents, so as to save the necessity of repeating statements already made a thousand times, it will not be in vain. And if any new light is thrown on the proper mode of conducting or reporting the proceedings of benevolent Societies, none will more readily avail themselves of it than the Committee of the Institution of which your correspondent is an humble OFFICER.

The Independent.

NEW YORK, THURSDAY, APRIL 5.

"ACCOUNTS OF BENEVOLENT SOCIETIES."

In a preceding column our readers will find a communication under the above title from an "Officer" of the Tract Society. In its general spirit, at least, they will welcome it as a refreshing contrast to the articles by "A Congregationalist" which have been its predecessors, and the statements which it presents they will find pertinent and important.

The Tables to which our friend refers us, for the number of copies and of pages remaining in the Depository on the first of April in each successive year, are truly as he says "explicit and satisfactory inventories," and doubtless are taken year by year "with immense pains." Their brevity and fulness show how easy it is to compress a large amount of statistical information into a small compass, and sufficiently answer the random assertion of the *ci-devant* champion of Congregationalism and the Tract House, that an extended exposition of the Society's affairs would cover half the pages of the Annual Report. Clearly, it would be entirely practicable to ascertain the *value* of this stock on hand, as well as its *amount*, and to present the same annually, either as part of the Treasurer's Report or in immediate conjunction with it. It is precisely this, which we do not find; and it is precisely this which "Accountant" has desired as we understand him, which we certainly desire, and expressed the wish for in last week's editorial. We will not trouble our friend the "Officer" to "furnish eyes" for its perusal, whenever such a statement shall be presented.

So in regard to the amount of the Society's other capital. The pages of the Report for 1847 to which we are directed, not only give the reasons for the erection of a new House for the Society, the arrangements made in it, its dimensions and divisions, and the order of services at the laying of its corner-stone, but they give the whole cost of the Building, down to the "plumbing" and "gas-works" and "other expenses." This is right, and just right, *so far as it goes*; and the fact that it can be done so easily, shows how feasible it must be to meet all the suggestions that have been made. What is further desirable is—that the estimated value of the land owned by the Society, be added to that of the Building which stands upon it; that with this be connected the total of their property in presses and steam engine, in plates and type, in paper, imprinted but unbound sheets, binding materials, &c., &c., —and that the result be published, as an annual exhibit of the Capital of the Institution; that it be published, not in pages where one might put a secret that he wanted recorded but not made known, but in its appropriate place—in immediate connection with the Report of the yearly receipts and expenditures of the Society. In this way, the whole financial state of the Institution will be presented at a glance, from year to year, to those who desire. There will no longer be any *appearance* of concealment. And the screw of legislative requisition can never again be called into play, to bring forth facts which will be open as the light.

The same general remarks apply to what is now called the "Treasurer's Report:"—to the account, that is, annually presented of the monies which have passed through the hands of the Treasurer in the course of the year. The entire facility with which "a Congregationalist," whom we cannot suppose to have been much at home in the Tract House, obtained the official statement published last week, to which "Officer" refers, shows how easy it would be to make this statement a great deal more full than it has been; to avoid altogether the seemingly excessive generalization of which "Accountant" has complained; and to present to the contributors to the funds of the Society such an ample exposé of what has been done with their money, as at once to answer

ciety to attach them to it most thoroughly.

This is not asked from mere curiosity, an idle and prurient desire to know what the Executive Committee have been about, and how great are the means which they control. Certainly it is not asked from any want of proper confidence in the Committee; from any suspicion either of *their* capacity and honesty, or of those of their Treasurer. But it is asked partly as a right; because men who are called upon to contribute freely to the funds of an Institution ought to know, as fully as practicable, and in the details as well as the aggregate, what that Institution is doing; what its resources are; and what its prospects of efficiency in future. And it is asked especially as a measure due to the Society itself; that its just claims upon Christian regard and aid may be made apparent, and that the cavils of factious objectors against it may be met and answered. It has been said, for example, again and again, by those who would injure the Institution, that it only does for the churches at large expense what might be done more cheaply by private enterprise; that its capital is too great, and its agencies too expensive. And this will always be said, and good and true men will be affected by it, until the whole financial state of the Society, its capital and all, shall be exhibited freely in its public Reports. It is in part, therefore, to find materials for meeting such objections, to get the basis of computations that shall demonstrate their incorrectness, that the Christian public needs these statements. The same is true of the synopsis presented in the Annual Reports of the current expenditures. "Accountant" is not the only one who has been puzzled by the item about Colporteurs. The question is a very natural one, "If these Colporteurs do in all 143 years' work, and $150 pays for each year's work, how is it that the whole costs $50,000, when it should cost only $21,000?" The impression has thus gone abroad extensively that the expense of a Colporteur must be more, in the average of cases, than the assigned sum; and wherever it has taken root, it has of course worked injury to the Society. This is not an impression that can be beaten down by rebuke, though administered with as much energy as by the gentleman who through his signature claimed ecclesiastical fellowship with ourselves. The simple statement which was given by "Congregationalist" in our last, of the facts in the case, is worth more to the Society than ten thousand objurgations. It shows what is the real state of the case, and so removes all difficulty. The churches are doubtless entirely willing—certainly the intelligent among them are —that the expenses of the Colporteur should be paid, though they be as great as his salary; or that if a man's services and local position and usefulness to the Society demand it, he shall receive $200, or $400, or $600 a-year, at the discretion of the Committee, instead of $150. But they want and they ought to know that it is so, and why it is so; and until they *do* know, when once their attention has been called to the point, to have an inquirer in regard to it slapped in the face through the columns of a newspaper and told in substance that "it is none of his business," will not tend at all to open their pockets, or to quicken their sympathies, except for the inquirer.

The fact that the Tract Society has enemies, is a reason why the statements of its financial affairs should be most full and satisfactory. There were prejudices excited against it several years since, that in some quarters may not yet have entirely subsided. It comes into contact with the Book-Trade, in a way to awaken active opposition in a numerous and intelligent part of the community. There were indications at the recent Trade Sale in this city, as its officers are well aware, of very decided hostility to it; and the pamphlet recently published at Philadelphia, and widely circulated, may be but the first of a similar series. It is due then to the friends of the Society, to those who sympathize with and are willing to aid it, who not only value it as associated with much good done in the Past, and with the revered names of many among its early friends who are now in Heaven, but who value and support it, and commend it to others, as an instrument for now accomplishing great good at comparatively small expense—that all important facts pertaining to its affairs, its capital and expenses as well as receipts, be annually made public. If we did not feel that it would bear this test, we should not perhaps urge it; certainly we should not coöperate with the Institution. But believing fully that it will bear this test and every other, we must again express the hope that the next Report will give the facts sought; and shall look with confidence for the fulfilment of the hope.

The seeming unfairness of which "Officer" complains, in the comments of the last *Independent* upon some statements extracted from the *Observer*, deserves a word of explanation: the fact is, that the extracts referred to were cut from the *Observer* by one person, while the comments complained of were made by another. The former had only in mind the publication of important facts. The latter—supposing naturally that the article ended where the extracts did—had only in mind the expression of thoughts suggested by them. The qualifying sentence quoted by our correspondent not having been seen by him, his remarks however were not modified by it. The whole *set* of the article,—and we must say that the sentence omitted does not entirely mend the matter—was in the direction which he indicated. We regret the appearance of injustice, and should have explained it without invitation. We entirely agree with our respected friend, that Colportage is "an humble and somewhat useful" branch of Christian enterprise, and are always glad when we find it "unpretending."

RELIGIOUS LIBERTY.

The letter from Mr. GASPARIN on our first page will be read with profound interest. *Count Agénor de Gasparin* (as he was styled before the Revolution of February, though we presume all such distinctive titles have been abolished under the Republic) sustains the same relation to the evangelical and benevolent movements of France which Mr. *Frelinghuysen* for example sustains to kindred movements in the United States. He is a layman of distinction, a Christian statesman, and an evangelical leader. He is known also as an author and an accomplished speaker. A few years since he published an able work upon the general interests of Protestantism in France, in which he discussed the rights and duties of Protestants, and contended for the perfect freedom and equality of religious worship. He is now associated with Rev. Frederic Monod and others in the movement for the organization of an independent evangelical Church. His efforts in behalf of religious liberty, both through the press and as a member of the Chamber of Deputies during the late dynasty, were frequent, vigorous, and oft-times successful. The document which he has prepared as Secretary of the Society for the General Interests of French Protestanism gives us a definite idea of the character and extent of the labors of Mr. Gasparin and his associates in this cause. This is precisely what is needed to awaken sympathy among Christians in this country, who always wish to understand the practical relations of any enterprise in which they are called to aid.

To some minds the question of *religious liberty* has a secular aspect. They regard it as a political question, affecting the policy of government, and not to be interfered with by Christians in an associated capacity. Others regard this as an incidental matter, to be left wholly to the Providence of God, and not to be made an object of specific effort on the part of Christians. Others, themselves in the full enjoyment of religious liberty, having never known what it was to be restrained in the exercise of any right, have not even thought on the subject sufficiently to feel any interest or any responsibility about it.

But the question of religious liberty is not an indifferent, a secular, or a merely incidental question. It is the question whether men shall have the right to read God's Word for themselves and to worship him according to the dictates of their

porteur shall be allowed to carry on his humble

and useful labors without molestation from the civil power; whether ministers shall be allowed to preach the Gospel, and missionaries to plant schools and churches upon foreign shores; whether converts shall be suffered to profess Christ without endangering their lives; the question, in a word, whether God shall address his creatures in the ways which He has appointed, without permission from the civil or ecclesiastical power, and men be left to obey God without hindrance. It is often therefore a preliminary and fundamental question with reference to the work of evangelization in heathen and in Papal countries.

Perceiving this, some years since, a few Christians organized in this city a Society under the name of the *Christian Alliance*, the primary object of which was the promotion of religious liberty in Italy and other Roman Catholic countries. At first the Society awakened great enthusiasm, for the public mind was then excited on the questions of Nativism, Puseyism and the use of the Bible in public schools. But these collateral questions having subsided, the great cause of religious liberty was left to the advocacy of the few who had witnessed the political and ecclesiastical tyranny of Europe, or who had studied the subject historically and philosophically. The Society employed no salaried officers or agents after the first two or three years of its existence, and made no public appeals to the churches, but depended upon the voluntary contributions of a limited circle of friends to sustain its operations abroad. These were conducted chiefly through an Italian exile, who had been for some years residing in New-York, a man of intelligence and piety, who took up his residence at Lugano, in the free canton of Ticino, where he had opportunity through private channels to put into circulation in Italy the Bible, D'Aubigne's History and other books adapted to the spiritual wants of the people. This agent often urged upon the *Alliance* the importance of establishing at Paris, Marseilles, and other central points, where the laws would allow, periodicals devoted to the advocacy of religious liberty, and also the publication of works of ecclesiastical history and of evangelical religion. But it was found impossible to procure funds for such an undertaking.

Recent events have shown the sagacity of the agent of the Society in these suggestions. The Providence of God has effected in a day what had only been hoped for as the result of years of laborious effort. But political revolutions have not superseded the necessity of Christian effort in the cause of religious liberty; they have prepared the way for such effort, and furnished additional incentives to it. Now, emphatically, is the time to labor for the separation of Church and State throughout Europe. That this may be accomplished, the people as well as the more liberal governments of Europe need to be instructed in the principles of religious liberty, and informed of the practical workings of the voluntary system. And this can be done most efficiently by American influence. Christians in the United States owe it to God as a debt of gratitude for their own liberty, they owe it to mankind, as the possessors of superior privileges, to contend earnestly for the rights of conscience, and to help their brethren who in less favored countries are struggling for these sacred rights. The time is auspicious for addressing the Churches on this subject. The persecution of the Armenians, and of the Portugese in Madeira; the outrages of the French Government in Tahiti, and at the Gaboon—which called forth an earnest remonstrance from the French Protestant Society; the disabilities under which Evangelical Christians have labored in France and in Austria; the great Free Church movement in Scotland, the secession of Baptist Noel, and his fearful disclosures of the corruption and tyranny of a State-Church; the wretched condition of Ireland, cursed with an Establishment, and its ally the *Regium Donum*; these and like things have brought Christians in this country to realize more fully the value of religious liberty, and their obligation to promote it.

The office of the *Christian Alliance* (not to be confounded with the more recent *Evangelical* Alliance), has not yet been fulfilled. The Society has been united for the year past with the American Protestant Society, and it is hoped that the Foreign Evangelical Society will enter into the Union in May. Then while the work of the Evangelization of Roman Catholics and Roman Catholic countries shall be conducted as heretofore, and on a broader scale, the cause of religious liberty may constitute a distinct department of effort, to be carried forward under the same general organization, with little additional expense. The Society for which Mr. Gasparin pleads, affords peculiar facilities for that work in France, and an intelligent and efficient agency can readily be established in Italy. The following letter from the Rev. Mr. DELILLE will throw further light upon the subject. It is given verbatim in the English dress in which it was received.

PARIS, MARCH, 1849.

REV. JOS. P. THOMPSON, Cor. Sec. of the *Christian Alliance*.

SIR AND VERY HONORED BROTHER,—It is long since we had resolved on addressing our American Brethren in order to beseech them to come to our aid in the difficult circumstances in which the Society for the General Interests of French Protestantism has been placed, in consequence of the political events that have taken place in our country in the course of the last year. We were even on the point of sending to some influential ministers belonging to different churches, to request them to circulate, or insert in the religious journals, a letter in which the Count A. de Gasparin, Secretary of the Society, would have made known the end it has in view and the works it has undertaken.

But when we had been informed of the existence of your Society, sister to ours by its faith, its end, and its labours,—with that difference alone which is necessitated by the dissimilar medium in which it acts,—we understood that it is with you alone that we should enter into connection. Thus it is to you alone, Sir and much honored Brother, and to Mr. H. Norton, Secretary to the American Protestant Society, united to yours, that we send the letter which accompanies this.

Be kind enough to take it into consideration. And if you think that our Society has commenced a good work; that the cause of religious liberty—the most precious of all liberties—should have an advocate in France; if you think that we have contributed a little to the progress it has made, and that its definitive triumph is interested in our preservation;—we beg of you to extend toward us your helping hand.

It would be with joy and gratitude that we should receive from you a letter that might assure us of your precious sympathy and co-operation, and that we should enter with you, Sir and much honored Brother, into relations which would turn to the advantage of our respective works, and consequently to the glory of God.

Receive, Sir and very honored Brother, the expression of the sentiments with which I remain

Your devoted

T. ARMAND-DELILLE, Pasteur,
Assistant Secretary of the Society for the General Interests of French Protestantism.
Paris, 68 Rue Saint André des Arts.

PUSEYISM AND INFIDELITY.

The article on our first page, by our English Correspondent, is suggested by a book recently published in England, by a Mr. FROUDE, M. A. Fellow of Exeter College, Oxford, and a brother of the Mr. Froude, deceased, whose posthumous *Remains*, published about fourteen years ago, under the supervision of Mr. Newman, contained the germs of the whole Puseyite movement. This Mr. Froude published anonymously, about three years since, a tale called "SHADOWS OF THE CLOUDS," from a review of which, in the Oxford Protestant Magazine for January, 1848, we give a brief extract on the fourth page of this paper. The moral of these publications is instructive for the illustration they afford of the near relationship of superstition and infidelity. Man feels the need of religious faith, and yet loathes the humbling doctrines of the Gospel; he has no other resource but to fly to an unreasoning faith —believing with a vengeance—*credo quia impossibile est*—or else to sink into blank Atheism. As is said in the Magazine referred to:

"Thus it is; as lust dwells hard by hate, so superstition and atheism, infidelity and credulity, philosophy the most self-sufficient and ambitious, by each other. Hobbes, who did not believe in God, believed in ghosts; and Edward Fowler and "Zeta," who would account it foolishness to believe in God, and Jesus Christ whom He has sent, write *Lives of the Saints*, and receive the Lord's Supper as a viaticum; and thus we have to see proud, pure reason joining hands with abject superstition, and the miserable substitute for an intelligent faith and pure religion, which insolent human authority presents to abject credulity for unqualified and unreasoning acceptance!"

PROSPECTS OF THE PAPACY.

We hardly need say that the present relations of the Pope to the government and people of Rome cannot long continue. The Pope asserts his great claim as the Vicar of Christ and the center of unity to the Roman Catholic world, by virtue of his office as bishop of Rome. In that office the Roman people still recognize him. They still recognize his spiritual supremacy over Christendom and his dignities and powers as the representative or vicar of Him who is head over all things to the Church. But that secular lordship over the city of Rome and the adjacent parts of Italy, which the bishops of Rome gradually acquired during the decline of the old Roman empire, which they have held in one form and another with frequent temporary interruptions for a thousand years, and under which the civil government of that country had long been the most palpable and indefensible disgrace of the Roman Catholic religion, has now been overthrown, and the people of that country, as represented in a constituent assembly chosen by universal suffrage, have resolved on the establishment of new civil institutions. The Pope, meanwhile, has fled from Rome, and from the territory over which he was formerly sovereign, though there is no reason to think that if he had remained at home and attended to his functions as bishop he would have been in any danger. And though he is perfectly free to return at any time to his palace and to his cathedral, and has been expressly invited to resume the exercise of all his powers, and the performance of all his duties, whether as bishop of his own particular diocese, or as universal bishop; and though he knows that in case of his return according to the the terms of that invitation the people of Rome, his former subjects, would receive him and protect him with unanimous enthusiasm; he refuses to return till he can return as a secular monarch to govern the people of Rome and of the adjacent territories according to his own sovereign pleasure. Such are the present relations between the Pope and his former subjects—relations which, in the nature of the case, cannot be permanent.

Just now the Pope is waiting at Gaeta to see what will come to pass. It may be that he will reconsider his determination not to return except as a sovereign, and that he and the Roman people will enter into some compromise that shall be mutually satisfactory. It may be that after waiting a little longer, he will give up the expectation of being restored at any early day, and will look for a home in Malta, or in Minorca, or at Avignon, or at some other place away from Rome, where he may gather his Cardinals about him and attend to the government of the Church universal. Or, what seems on the whole most probable, the Roman Catholic Governments of Europe, with a silent acquiescence on the part of Great Britain, and with positive encouragement from the Emperor of Russia, may combine to uphold the secular dominion of the Pope, and to force him back upon his reluctant subjects. Whichever of these three directions the course of events may take, some of the results may be easily anticipated.

If some compromise shall be effected between the Pope and the Roman people—if the Pope shall consent to return, on any terms short of the restoration of his absolute sovereignty as a secular prince—then, obviously, something will have been gained by the revolution. The old order of things, as it was left by Gregory XVIII is acknowledged to be hopelessly obsolete. In things secular, at least, Rome is put, irrevocably, upon a course of improvement. There will begin to be there some rudiments, at least, of a distinction between the Church and the State; and the arrangements by which any measure of civil liberty shall be secured to the people will be found to imply some degree of freedom for thought and discussion, and, therefore, some degree of freedom for conscience and worship. There is, however, so little reason to expect a compromise or any thing like a *concordat* between the Pope and the civil authorities now existing at Rome, that the mind can hardly be interested in any attempt to imagine the results of such an arrangement.

We turn then to another supposition. If the Pope continues to absent himself from his proper diocese—if he establishes his residence in some other country, and under the protection of some foreign power hostile to the Roman republic—the city of Rome will, ere long, or, at the latest, immediately after the decease of the present pontiff, have a bishop of its own installed in the cathedral church of St. Peter, and claiming all the rights, dignities, and precedences which belong to the apostolic See. The result will be a schism extending through the Roman Catholic world—two Popes, each excommunicating the other—the one a Republican Pope; the other an Anti-Pope, representing the principle of despotism—the one at Rome, gathering around him the sympathies of the nations, and allying himself with the great cause of freedom and of progress; the other somewhere else, supported by the contributions of despotic sovereigns that they may use him for their purposes.

But the most probable hypothesis is that, within a few months, the Pope will be restored to his throne and his absolute power by the combined forces of Austria, Naples, Spain, and perhaps of France. What then will be the result of such a movement? In the first place, it will be found that the great events of the last two years have produced some lasting effect upon the character of the Roman people. The agitations and changes that have followed in a succession so rapid and so remarkable since the death of Gregory XVII, cannot have been without effect. Let a quick-witted people like the Italians have free speech, a free press, popular elections, unlimited discussion of public affairs, and they will very rapidly become a thinking people, especially if great conflicts are in progress which affect their dearest interests and their most cherished national aspirations. In the next place, it will be found that the ideas which have taken root at Rome within the last two years cannot be extirpated. The restoration of the Bourbons at Paris in 1815 could not bring back all the old ideas; nor could it suppress the tendencies which produced another revolution in 1830. In the third place, the Roman people, finding that they cannot be permitted to govern themselves, finding the old despotism forced upon them by foreign bayonets, and finding that the despotic power of the Pope over their civil and secular affairs is held by priests and prelates, by kings and pontiff, to be essential to the ecclesiastical supremacy of the Pope, and therefore to the integrity and safety of the Roman Catholic religion—will find themselves compelled to make certain inferences which will alienate them gradually but effectually from the entire system which they have received by tradition from their fathers. The spirit of religious inquiry and the desire of religious freedom, which might otherwise have slumbered, will be stimulated into inexpressible activity by the outrage that robs them of their short-lived civil liberty. The heart and the mind of the Roman people will PROTEST against the Pope and the Popery that are forced upon them by the bayonets of Austria.

To one who in a devout and believing spirit beholds the portentous succession of events that fill the world with wonder, how manifest is it that God is introducing a new era. What mind that waits upon God, watching the progress of his providence and hoping in his promises, can doubt that He is making the world ready for some new manifestations of his glory as the God of grace and salvation?

FAREWELL OF THE PORTUGESE EXILES.

We are heartily glad that preparations are completed for the Portugese Exiles now in our city to remove to their HOME on the prairies of Illinois. We hope there will be a large meeting, that the influences of that Gracious Spirit who sustains the Exiles may be felt by all, and that *a very liberal contribution* to the funds of the Society which has them in charge will attest to the excellent Committee, that in thus caring and toiling for Christ's poor, they have truly represented the mind of the Christians of New-York.

CONGREGATIONAL ASSOCIATION OF NEW YORK AND BROOKLYN.

The semi-annual meeting of this body, on Tuesday, at the Church of the Pilgrims, Brooklyn, was well attended by the members. In the afternoon, a meeting was held for prayer and Christian conference on the state of religion. The reports from the churches were generally encouraging—an increasing religious interest existing in nearly all. The churches mentioned as more particularly favored with the outpouring of the Spirit were Mr. Sprague's, (2nd Cong.,) Mr. Storrs's, (Pilgrims,) and Mr. Beecher's, (Plymouth,) *Brooklyn*, the Church at *Barryville*, Del. Co., and the Church at *Chester*, N. J. In the latter place the work has been peculiarly interesting and powerful; the hopeful conversions about 60, of all classes and ages, of whom 40 have made a public profession. Some special interest was reported to exist in the Tabernacle Church, *New York*.

The external condition of the congregations is prosperous. Some that were embarrassed in their pecuniary affairs are now happily relieved.

The following gentlemen were examined as candidates for the ministry, and duly approved and licensed, viz:

ALEXANDER. C. CHILDS, WILLIAM E. HOLYOKE,
GEORGE DE F. FOLSOM, DWIGHT W. MARSH,
FISK HARMON, GURDON W. NOYES.

NEW YORK FREE-SCHOOL LAW.

The first section of the "Act establishing Free-Schools throughout the State," is as follows:

"Common-schools in the several school districts of this State shall be free to all persons residing in the district over five and under twenty-one years of age. Persons not residents of a district may be admitted into the schools kept therein, with the approbation in writing of the trustees thereof, or a majority of them."

"COMMON-SCHOOLS SHALL BE FREE TO ALL PERSONS RESIDING IN THE DISTRICT!" Worthy to be inscribed on columns of marble in every town in the State. The act contains simple and intelligible rules of proceeding for the whole process, so as to guarantee a school in every district for at least four months in the year. The question of the adoption of this system is to be submitted to the people at the November election, and if a majority of votes shall be in its favor, (which we cannot doubt) the law will take effect on the 1st of January, 1850. The provision includes the city of New York, which will then be on a par with the rest of the State. The effects of this law will be seen gloriously in 30 years, say by the census of 1880.

For the Independent.

CHEAP POSTAGE.

MESSRS. EDITORS:—An illustration of the necessity of a Cheap Postage System, embracing as one of its elements the abolition of the franking privilege, lately came to my notice, which is too good to be withheld from the public. A letter was received in a certain town, some four hundred miles from the seat of government, superscribed in one hand-writing and franked in another. This in itself would not be so very strange or unusual; what is more worthy of note is, that the letter in question was written only a hundred miles from the place to which it was ultimately sent, and then, instead of being sent directly to its place of destination, the Post-Office Department was obliged to carry it, under cover of an envelope directed to an M. C., about four hundred miles, to Washington, there to be franked by the said M. C., and then transported free another four hundred miles, to its final resting-place. This is something like going down the Arkansas River to New Orleans, and then up the Mississippi to Washington, charging mileage all the way around. One thing more remains to be said in regard to my postage illustration, and that is, that the person who wrote the letter in question has few in the land to contest with him the preëminence in literary distinction and widespread reputation; and I am sure he is no garret author, who cannot afford to pay the postage on his letters. Yet here we have a most flagrant abuse of the Post-Office system, though on a small scale; and that too by men—for I include both the one who wrote and the one who franked the letter—who ought to be above what seems to me such downright meanness and knavery. Let us have—we must have—a true Cheap Postage System; a Postage System for the million.

[We have received through a friend in whose judgment we have a right to confide, the following notice of a new ORATORIO, to be performed at the Broadway Tabernacle on Wednesday evening next. Believing that the commendations bestowed are fully merited by the "ELEUTHERIA," we take pleasure in giving an insertion to the article in its behalf.

For the Independent.

A NEW ORATORIO.

ELEUTHERIA; OR THE FESTIVAL OF FREEDOM.

This is the title of a grand Cantata, composed by Mr. GEO. HENRY CURTIS, of New York, with the design of illustrating, in the sublime language of music, the progress of Freedom from the Exodus of the Hebrews to the proclamation of the French Republic. The words to which the Cantata is set, are written by HORATIO STONE, Esq., of New York, and they may be called an epic poem of varied rhythm, illustrating the history of Freedom from the earliest ages. We understand that both of these artists have been for a long time engaged upon this work, and that, after many rehearsals, it is to be produced at the Broadway Tabernacle, on the evening of the 11th of April, with nearly one hundred of the best Singers and Musicians in New York, among whom we are happy to see the names of the *N. Y. Sacred Music Society*, and the *Philharmonic*.

We make this announcement because we feel that the cause of Religion, as well as of Liberty, and fine taste for pure and exalted pleasure, is concerned in the production of so new and magnificent a work.

Our readers have many of them listened with rapture to the sublime Oratorios of Handel and Haydn, and the best men of all countries have sanctioned these wonderful compositions by their commendation and praise. There is in truth nothing that exalts all the Christian feelings or graces to so high a point as a grand Sacred Musical composition. Many a holy man has gone from the house of God, refreshed and strengthened in his path to heaven by the simple songs of Zion. But what shall we say of those great Sacred Oratorios which, embracing all that is exquisite in the Italian Opera, breathe the sanctified spirit of the Bible. Here then we have an amusement (if indeed we do not degrade it by such a term) in which the soul of the pious finds elevation and hope; in which Liberty, the child of the Gospel, is made to appear in all its genuine loveliness and beauty.

There is no principle in the Religion of the Savior which should rob us of the gifts of Heaven, or divert one beam of cheerfulness from the human soul. Among all the kind provisions of our Heavenly Father, there are few things, even of a religious nature, which come home so tenderly and soothingly to the heart as Music. It is the natural language of praise; and David, and Luther, and Watts, often used it as the vehicle of prayer. The most sublime passages of the Hebrew Bible were spoken of old in the finest poetry of the world, by lips touched with a live coal from the altars of Heaven. In that glowing hour when the emancipated Hebrews stood redeemed on the farther side of the Red Sea, Miriam came forward and gave utterance to the emotion of gratitude and praise which all felt, in the most sublime song perhaps ever sung on the earth till the descending angels breathed the harmonies of Heaven over the cradle of the Saviour. Herder has given this song the first place in the poetry of the world.

When such an Oratorio, as we are assured the Eleutheria is, is offered to the religious public of New York, it would be discouraging indeed, if the friends of religion should not attend it. We have already surrendered all the fine arts to the disposition of the world, and men who care little for the cause of Christianity have taken such matters into their own hands. It is time that Christian men compose great Christian productions, which shall rival the Operas of Bellini and Verdi. And now that we have offered to us an original American Oratorio, breathing the spirit of the religion of Luther, which is the spirit of civil and religious liberty, we hope every man, and woman, and child, that loves those great interests on which all that we prize here or hope for hereafter depends, will go to hear this "*Festival of Freedom.*" COM.

FROM OUR FRENCH CORRESPONDENT.

Religious Liberty in France, in Austria, at Rome.—Shall there be an intervention to reëstablish the temporal power of the Pope?—Disgust with Catholicism, and need of the Gospel in France.—Social aspect of Paris.—The Socialist Press.

PARIS, 7th March, 1849.

To the Editors of the Independent,:

DEAR BRETHREN AND FRIENDS:—In my letter of 8th Feb. last, I complained of M. *de Falloux*, an avowed partizan of the Jesuits, having a place in the new Ministry. The prosecutions instituted against our friend Pilatte, an Independent minister of Paris, and the condemnation of his conventicles by the court, seemed to me to augur ill for the future, and I feared that religious liberty would be again shackled. Other facts of the same kind have transpired in the Departments. Our brethren of the American Baptist Mission, in the north of France, have been molested, and the new *Prefect* of the Department of Aisne notified them that the religious liberty guarantied by the Constitution of 1848 was not promised to every form of worship whatever, but only to forms recognized or salaried by the State! But the steps taken at Paris, by Mr. H. Lutteroth and other friends with the Ministry, thanks to God, have been crowned with complete success, and recently the Prefect of Aisne has signified to our Baptist brethren that they could continue their meetings, and that they should hereafter be protected in the enjoyment of their worship by the Mayors of the Communes in which they should hold their meetings.

Our friend Mr. Pilatte also then addressed a leiter to M. de Falloux, Minister of Worship, representing to him the grievances under which he labored, and demanding that he should be enabled to enjoy the liberty guarantied by the Constitution to every form of worship, as well to those which are not recognized or salaried by the State, as to those that are. The official reply of the Minister is as favorable and as categorical as we could desire. Here is the essential passage in his letter to Mr. Pilatte.

"In guarantying to all religions equal liberty and equal protection, the 7th Art. of the Constitution of 1848, has not made between those which are recognized by law and those which are not, any other distinction than that relating to the salary of their ministers. The right which you demand (as a minister of a Christian Church not recognized by the State), is therefore incontestable, and there can be no objection to your freely celebrating your own mode of worship."

The cause is gained then, let us hope forever. We congratulate *M. Odilon Barrot* (the real head of the Ministry), upon being thus the first called upon to ensure respect for a right which he demanded so earnestly and so long in vain from the government of Louis Philippe, and M. De Falloux upon protecting the same right with so much frankness.

But that which is more wonderful still is to see the National Assembly of Austria adopting, almost unanimously, the following article:

"Religious liberty is guarantied to the citizens of Austria. The public and open exercise of their religion is unrestrained so far as that exercise is not contrary to the laws and customs, [rather too vague.—Eds.] and does not conflict with civil and political duties."

And to crown our astonishment, our joy, and I hope also our gratitude to God, at Rome itself, the government of the new Republic has openly proclaimed these great principles in the Manifest addressed to the Assembly.

"Liberty of worship," say they, "respect for opinion, toleration, shall be the principal object of our care."

No Pope assurredly, though he were as liberal as I will suppose Pius IX to be, would ever have said such a thing. The poor Pope! Shall France interfere in his favor, and replace him on his throne? That question is now pending. Our Catholic journals have labored with all their might to obtain that intervention. They have said and repeated it often enough. "*The Church has a horror of bloodshed.*" But every rule has its exceptions; for it is quite evident that Pius IX cannot re-enter Rome but as supported by the bayonets of foreigners, and by marching over the corpses of thousands and thousands of Romans. See, for a specimen how the *Univers*, the famous organ of the Jesuits, defends this course: "Rome belongs to the Catholic world, and not to its inhabitants. The Pope possesses it, independently of his other titles, by virtue of a contract with the whole Christian family, which requires that its spi

On the evening of the 5th, Sir R. Peel startled the House by throwing out a suggestion of the broadest character in respect to Ireland. He suggested that a transfer of property should be effected, and a new proprietary be created in the West of Ireland. He would have commissioners buy up the interests of present proprietors and re-sell. This is almost, in terms, "the effectual remedy" suggested in a communication published in an early number of *The Independent*.* Great credit is due to Sir R. Peel for this enunciation. At least it effectually reproves the topical and piddling attempts to improve the condition of Ireland to which our rulers have hitherto been content to resort. Something good must come of this intimation that Sir Robert thinks the present system is worn out. He, in fact, never "pronounces" till an expedient time has come, and events and the labors of others have prepared the way for new action.

* See our English Correspondent in *The Independent* of Jan. 5.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, APRIL 2, 1849.

MESSRS. EDITORS:—Letters have been received at the Missionary House, communicating interesting intelligence from several missionary stations. Mr. Hitchcock from Molokai, Sandwich Islands, makes very encouraging statements respecting the revival that has been in progress in his field of labor. He has already propounded 200 for admission to the Church, and has a large number more yet to examine. He mentions also as a result of the revival, and an illustration of the spirit of the people, that their contributions to the cause of benevolence have been considerably increased. During the first seven months of 1848, besides contributing over 200 dollars for the support of a missionary, their monthly concert contributions amounted to 230 dollars, 50 of which have been given to the Home Missionary Society towards the support of a minister of the Gospel in Oregon. Accounts of similar success have come from other missionaries: Mr. Kinney has received 75 to the Church under his care, Mr. Clark 139, and Mr. Johnson 200 to 300.

The friends of Mr. Hohannes will be gratified to learn that he has been called to the Church in Ada-bazar, and that it was expected he would receive a call to be associate pastor of the Church in Constantinople.

PARK-STREET MEETING.

The united monthly concert in Park-street was made peculiarly interesting last evening, by services having reference to the departure of three missionaries with their wives, Rev. Messrs. Tyler, Wilder, and Abraham, to South Africa. Dr. Beecher made an address in which he took the African continent as a field of missionary labor for his theme, and held the attention of his crowded audience for a considerable length of time, while he condensed a great amount of valuable information and exciting thought. He remarked that Africa had not been, as many suppose, a cypher in the world's history, and sketched the part which as a continent she had acted in past ages, when she had been the cradle of the arts; had sent letters to Greece; had built such wonderful cities as Thebes and Carthage; when she had sent a Hannibal to effect the passage of the Alps; had produced an Augustine, the forerunner of Calvin; and in her later and mediæval history had established Colleges all along her northern dominions, whence had proceeded an influence which Europe had felt, and the world would never cease to feel. True, this appertained exclusively to Mediterranean Africa; south of Sahara, that ocean of sand, was a land of mystery, and it always had been so, although it was probably best known in the days of the Roman amphitheater, when the demand for wild beasts stimulated the exploration of that territory. But now the Christian world is called, first to explore, then to convert, and then to make a destiny for it. For this Providence has been preparing the way, by means of the great wrong of Slavery, leading the world to think of Africa and the African race; by colonies along her coast; by scientific explorations and commercial enterprises; and more than all, by missions. And in regard to the facts which have been thus far developed, it has been shown that the race has a character, and is capable of high development—much higher than the Sandwich Islanders, or the Indian race: they are tough, elastic, enterprising, and only need the motives and inspiring energy of the Gospel to make them a great people; they are very susceptible of moral influence, and readily obtain remarkably clear views of Christian truth; and considering the amount of missionary labor expended, the measure of success has hitherto been unparalleled, 10,725 bring the number of conversions reported in connection with the several stations in South Africa. The country he described as a noble one, fit to be the basis of a regenerated race. Dr. Pomeroy followed in an appropriate address, in which he declined giving the missionaries their instructions, because they could be better given on their field of labor, and concluded with an affectionate farewell.

STATE REFORM SCHOOL.

One of our pastors, Rev. T. D. P. Stone, late pastor of the Church in Holliston, has been appointed Chaplain and Teacher of this Institution, and has entered on his work. The design of this School has already been made known to the readers of *The Independent*. It is intended for the reformation of boys under sixteen years of age, who may be convicted of any offences punishable with imprisonment, other than imprisonment for life. More than 100 boys are already subjected to its discipline; and the entire number which the building can accommodate, 300, will be received by January next, should the rate of increase since November last be continued. This Institution is regarded with great interest by the community, and I observe that a petition has been presented to the Legislature to provide a similar retreat for girls. Those who desire more particular information, will be glad to learn that the documents relating to the State Reform School have been published in an 8vo. pamphlet of 113 pages; it contains, also, a lithographic view of the exterior of the School premises, and plans of the interior of the building.

PYROMANIA.

The soft name of *fire-madness* has been given to the crime of a youth of 10 years of age, who was detected by a policeman in setting fire to Park-street Meeting House. He was seen to go down stairs from the School-room, and gather together in a coal-bin pieces of board, paper, and books, and with a match ignite the heap. The boy's previous good character was established by a large number of witnesses. He was held for trial at the Municipal Court,—his bail being fixed at $2000.

EDUCATIONAL FUND.

The Legislative Committee have reported in favor of the petition of our Colleges for aid. They recommend that when the present School Fund shall have reached $1,000,000, another fund shall be raised from the same sources, of $250,000, the interest of which shall be appropriated, two-thirds to the Colleges of Massachusetts, and one-third to the support of the Normal Schools and the expenses of the Board of Education. They also provide that this fund of $250,000 shall be allowed to accumulate, by principal, not by interest, to $750,000, two-thirds of which shall constitute a permanent fund for the Colleges, one-half of the interest of which shall be appropriated to a reduction of the College tuition, and the income of the remaining third, or $250,000, shall be appropriated to the use of the Normal Schools and the Board of Education. Edward Everett, in the eloquent speech he delivered before the Committee in behalf of the petition of the Colleges, called upon them to reject the narrow and pernicious doctrine that the Colleges were not, equally with the Schools, entitled to the fostering care of the State; and reminded them that this was not the Massachusetts doctrine, nor the doctrine of the Pilgrims. This Commonwealth was founded by College-bred men, and in the days of its deepest poverty contributed with the greatest liberality to the establishment and maintenance of a College. The constitution of the State made it the duty of legislatures and magistrates in all future periods of the Commonwealth "to cherish the interests of literature and science, and all seminaries of them, especially the University at Cambrioge," (the only one then existing), "also public schools and grammar schools in the towns."

ANTI-WAR.

A Peace-meeting was held last Wednesday evening, in Park-street Church, at which John Tappan, Esq. presided, and addresses were made by Amasa Walker, Esq., Rev. Mr. Wells, Mr. Beckwith, Dr. Gannett, and others. The object of the meeting was to awaken public attention and raise funds preparatory to a great Convention, now in contemplation to be held in Paris next August. Spirited resolutions were discussed and passed, in one of which Elihu Burritt was highly complimented.

Yours truly,

ARNOLD.

MISSIONARY INTELLIGENCE.

FOREIGN MISSIONS.

A. B. C. F. M.—The *Missionary Herald* for May contains the conclusion of the separate reports of the several missions at the Sandwich Islands. On *Molokai* the revival continued down to August last. No year has been so prosperous to religion as the last. At Honouli Mr. Hitchcock found almost the whole male population laboring together on the walls of a new meeting-house, 60 feet by 30, the walls of which were just completed. At Halawa was another of the same dimensions. Thence he went by water to the north-eastern part of the Island, where he visited four villages, situated in deep glens, and each one having a great stone churches. Thence they sailed to Kalnupapa, 15 miles.

"Here we remained from Thursday noon to Monday morning. The people are much scattered; but they soon began to assemble. They have built a new stone church within the past year—having brought the timber fifteen miles in canoes, after having dragged it down the mountain several miles by hand. On Friday this edifice was dedicated to Him for whose service it was erected. The building was crowded; and the closest attention was given to all the exercises. During the four days which we spent there, I preached ten or eleven times, administered the sacrament to nearly three hundred communicants, and baptized twenty children. Those who were seeking the salvation of their souls amounted to about one hundred."

The liberality of the people is also greatly increased. The monthly concert collections at Kaluaaha in seven months, were $230, of which $50 went to the A. H. M. S. towards the support of a minister in Oregon. They also pay $200 towards the support of a missionary on the Island. There is but one native preacher on Molokai. The number of church members is 1025; besides which, Mr H. has instituted a sort of preparatory class of probationers, from which he anticipates much good.

"Should it be said that such a society has no precedent in the Acts of the Apostles, or in the instructions of our Savior, I answer, this is not essential either to its propriety or usefulness, as it seems to me. We are constituted by our Lord fishers of men; but the net in which the fish are caught is left for the fishermen to select, according to the nature of the fish, and the state of the waters into which it is to be cast, provided it be not of a material foreign to the Word of God."

From *Broosa*, letters are received to Dec. 31. Mr. Ladd thinks that there has been decided progress in the missionary work at Broosa, during the last year. "There has been much more discussion among the people on religious subjects," he says, "and more examination of God's word; and we trust that the Holy Spirit has made the Gospel the power of God unto the salvation of some." The Cholera, by its dreadful ravages, had the effect of deepening religious feeling in many persons. Four members of one family of Armenians have become decided Protestants, and a church has been formed. The adherents of the old church do all in their power to harrass the converts, and to deter others from coming under the influence of the missionaries.

Constantinople.—Mr. Everett has made a visit to the Church of Nicomedia, where he spent a Sabbath. The Sabbath-school had 70 scholars present, grouped in classes and seated on the floor, having their Testaments in their hands, giving earnest heed to all that was said by their teachers, and ready to look out all the references to the sacred oracles. It was a most delightful spectacle. The missionaries and converts enjoy perfect freedom in the pursuits of business, and in preaching the gospel. The priest *Harritoon* has outlived the malice of his enemies and the blind prejudices of the rabble, and by his beautiful exemplification of the gospel has recommended the Way of Life to many.

"Indeed, his life has been a perpetual sermon, preaching with a power beyond that of the human voice. It has been, and is still, a witness for the way of salvation revealed in the gospel, which cannot be gainsayed or resisted; and I verily believe that the greater part of the Armenians of the city would do him honor, and come and receive the words of life from his lips, were it not for the slavish bondage to their fears."

At *Adabazar*, Mr. Everett held frequent meetings at the out-stations of the native brethren, and spent the principal part of each day in conversing with individuals. In this way he became thorougly acquainted with the state of the church and the prospects of evangelical religion in the place, which are quite encouraging. His letter bears date No vember 27, 1848.

Mr. Peabody, at *Erzeroom*, has written as late as December 15, 1848. He has been exploring the district of Gighi, lying south-west of Erzeroom; a mountain region, salubrious and fertile, inhabited chiefly by Koords, considerably civilized. Kasabah is the principal place. Here are many Armenians, and some among the priests are seeking to render the situation of the Protestants uncomfortable, by false accusations and petty personalities. They have succeeded in deterring them from holding meetings. The priests burned all the Testaments they could lay hands on, and then subjected three men to the bastinado.

"The men demanded that the crime for which they were to suffer such a disgraceful punishment, should be distinctly stated; to which the priests replied, before the assembled multitude, "Your crime is that of reading the Scriptures in the modern language. If you do this, you must be Protestants; for none but Protestants read the Bible in that tongue.

"After the beating, the three Protestants, with the others who sympathized with them, were threatened with banishment and expulsion from the town, together with their families, if they did not desist from reading the Scriptures in the vulgar tongue. In the hour of fear and great perplexity, they made this promise; which they deeply regret, feeling that they have committed a great sin. The Turks whom Mr. Peabody saw, expressed their decided disapprobation of the treatment which the Protestants had received, and declared it a most unjust and tyrannical proceeding."

RECEPTION OF THE CHOCTAW NEW TESTAMENT.

It is known to the friends of missions that the New Testament was printed in the Choctaw language during the last summer, by the American Bible Society, under the supervision of the Rev. Alfred Wright. The following extracts from a letter received in this city from Mrs. Wright, after her return with her husband, will show how precious the Word of God is to those sons of the forest in their own language.

"I wish you could witness the joy of the Christian Choctaws. In a letter from an elder of a church 90 miles from us, dated Dec. 6, after expressing his joy at our safe return, the writer says: 'It rejoices my heart very much that the great work of translating the New Testament into Choctaw, has been accomplished. Thanks be unto God. I look upon this as one mark of the mercy and love of God to the Choctaw Christians. When will the Old Testament be translated into the Choctaw tongue?'

"Mr. Fisk told me, [he is a native licentiate] that the Sabbath after he received a copy, he commenced reading the fifth chapter of 2d Corinthians, and when he had read one or two verses, *Bospotopa* (Broken Knife) one of the elders could hold still no longer, but exclaimed, '*Okokko!* that is so sweet to me, oh that the books would come that I might read for myself.'

"Special prayer meetings were held in several of the settlements during our absence to pray for us, and for the completion of this work. It affected us deeply to hear their thanksgiving poured out on our safe return. One of our best men prayed fervently, as follow, but it loses much in putting it into English:

"'Our heavenly Father what shall we say to thee for all thy great goodness. We asked thee to take care of our pastor and his wife. We asked thee to give him thy strength that he might be strong. We asked thee to give him thy wisdom that he might be wise to preach in our own language, the good Word which tells us how to be like Jesus, how to love him, how to believe on him, how to be holy. Our Father who sits in Heaven, from thy dwelling place above didst hear us; our eyes look upon the face of our beloved friends; our guide stands before us, our eyes look upon the blessed book which he holds in his hands. We rejoice, we give thanks, our hearts are warm, we rejoice exceedingly. (Here his feelings overcame him so that he could hardly proceed). But we are like children who are never satisfied, we want more now; give us thy Holy Spirit to fill our hearts so full of love that they will run over. Our hearts are like the ground was this summer when there was no rain, hard and dry. Give us thy Spirit like rain from above, so that this good seed, thy holy word, may fall upon hearts softened as the earth after a shower.'"

THE ASSEMBLY'S BOARD.

The *Domestic Missionary Chronicle* for April contains the report of a young preacher, sent out last autumn by the board of Domestic Missions, who has planted himself and gathered a church at Winnebago Rapids. His congregation has already a commodious house of worship, that will seat 250 persons, and it is well attended. People come four miles in an ox-cart to attend evening meetings. They have a Sabbath-school and two Bible-classes. Books and tracts are freely circulated, and prejudice against Presbyterian doctrines are dying away. The country around is rich and beautiful, generally of the kind called *Openings*.

"Two years ago, nearly the whole of it belonged to the government. Now it is almost settled with American farmers, fresh from New England, New York, and Pennsylvania. This village has more than doubled in size since August. *Then* there was but *one* store, *now* there are *five* large ones. The vanguard of civilization are treading upon the retreating ranks of savage life. It is amusing to see the moccasined and blanketed Indian looking in with mute astonishment at the glass-doors of one of our fashionable stores. Where but yesterday he hunted the wild deer unmolested, is now displayed the fashionable finery of Broadway."

A missionary in Orange County, Indiana, thus describes a precious season of grace:

"A precious season of grace commenced in this village about a month since, and has continued without intermission until the present time. Our people have been, and still are, greatly revived. The young especially have been the subjects of this revival. Out of *nineteen*, whom we have admitted to the privileges of the church, *fourteen* are young persons, and of these *twelve* are young men. *Three* of these have expressed their desire to study for the ministry, and I am decidedly in favor of encouraging them. Besides those received, seventeen others are propounded for membership. The spirit of conviction is resting on many a conscience that we trust will soon be brought into peace by the grace of Him who alone can save."

The Board at its January meeting resolved to take measures to secure "an adequate support to every Presbyterian minister devoted to his work," and in this way to secure "a Sustentation Committee for the Presbyterian Church." For this purpose they propose to make some alterations in their plans; to unite feeble churches, where practicable, under one pastor; to call out the full strength of such churches; to secure collections for the object in every church, and engage the *efficient* supervision and co-operation of the presbyteries; and to adopt a general rule by which the allowance to each church shall be annually reduced one-fourth of the original allowance—the reduction to begin as soon as the third year. Circulars of inquiry in reference to this plan have been sent to each missionary, and the general attention of the churches called to the subject. It is an interesting and important experiment, and we shall observe and record its progress.

RELIGIOUS INTELLIGENCE.

REVIVALS.

KALAMAZOO, MICH., March 17, 1849.

EDITORS OF THE INDEPENDENT:—The friends of the Redeemer and of Revivals will be gratified to learn that a triumphant work of Grace has been realized in this village and vicinity, in which most of the churches have largely shared. For many years Zion had been in captivity, and cruel was the bondage of her sons and daughters. "Darkness covered the earth, and gross darkness the people." Yet some bewailed the desolation of this fair heritage of our God, and in secret places were weeping over the ruins that sin had made. In November last an invitation from the Congregational Church was extended to the Rev. J. T. AVERY, to come and labor with them in the gospel of Christ. His message was delivered in great faithfulness, simplicity, and Christian affection, with the power of the Holy Ghost sent down from Heaven. Plain was the hand-writing of the Spirit upon the consciences of the erring members of the Church (for all had gone out of the way), and painful its searchings as it went down into the depths of the soul, to illumine, purify, and save. Its mission was love. Its fruits were seen in the tears of penitence, the confessions, the spirit of forgiveness, the reconciliations with God and with one another, in the joys of salvation restored, and irrepressible desires for the salvation of sinners. A series of meetings was commenced about the middle of December, and were continued daily, without interruption, eight weeks. Many signal displays of the power of the Gospel might here be noted to the praise of the riches of Divine Grace; but the limits of this communication will not allow me to carry out in detail the striking and delightful features of this work of God. As its results, fifty recent converts have connected themselves with the Congregational Church under the charge of the Rev. A. S. Kedzie, some sixty have been added to the Presbyterian Church to which the Rev. O. P. Hoyt ministers, and about eighty have been received to the Methodist Society on "probation"—that Church having sustained highly interesting meetings at their own place of worship during this season of spiritual refreshing. A large number have connected themselves with the Baptist Church, where special efforts have also been made for its spiritual enlargement; and many more who are now rejoicing in hope will soon be added to the churches in this place. On leaving this field of his labors, Brother Avery commenced a meeting at Galesburg—nine miles from this place—which continued about four weeks, resulting in the hopeful conversion of a great multitude to the faith of the Gospel.

Brother A. is now at "Prairie Ronde"—a point, as to its location and physical advantages, familiarly designated as the "garden of Western Michigan"; but morally, its Egypt. There are also tokens for good there. I will only add, with feelings of humility, thanksgiving, and praise, that God has done and is doing great things in our midst, whereof we are glad; and to His name be all the glory for His mercy and truth's sake.

Yours truly,

W. C. DENISON.

IN THE WEST.—A gentleman writing from St. Louis under date of March 20th, says: "God is blessing this western region in many places with great and glorious revivals of his work. Last Sabbath 41 were added to the Presbyterian Church in Acton (Ill.), and many more are converted. At Montecello Seminary, (4 miles from Acton), there have been some 20 hopeful conversions within a month."

GALESBURG, MICH.—A correspondent of *The Independent* writes from Galesburg, March 5:—

"The Lord has been pleased to pour out His Spirit, and has granted some fruit. To His name be the praise. At *Geneseo* the work was still, yet deep; the subjects mostly from the Seminary. At *La Fayette* twenty have joined the Congregational Church, and twenty-one the Methodist Episcopal, and there are several more to unite. At *Matamora* twenty have united with the Congregational Church."

PEORIA, ILL.—Rev. Levi Spencer writes to the *Herald of the Prairies* that there is a deep revival in progress in the Congregational Church at that place. It begun with great searchings of heart among church members and several who had been members of eastern churches.

BLOOMFIELD, ILL.—Rev. Lucius Parker writes, Feb. 27, in the *Boston Recorder*, "There is considerable religious interest with our people. Christians are revived, and some sinners are inquiring. A few of the children have declared for Christ, and have indeed, we trust, chosen that good part which can never be taken away from them."

WABASH COLLEGE, IND.—The *Indiana Christian Herald* informs us that a good work of grace has commenced among the students.

"Christians are greatly revived, and have consecrated themselves anew to the service of their Master, and of those students who have hitherto neglected religion, quite a number are inquiring 'what they must do to be saved,' and some are already indulging the hope that they have passed from death unto life. We trust that all who love Zion will continue to remember this institution in their prayers."

BELOIT, WIS.—Our Milwaukee correspondent informs us that a letter just received from Beloit states that thirty-four persons have joined the Congregational Church in that place, as the fruit of the late revival.—*Herald of the Prairies.*

ERIE, PA.—The *Christian Chronicle* reports an extensive revival. The writer, elder H. Silliman, says: "I have already baptized about 40, and a number more have been received for baptism. Fourteen heads of families have been baptized or received for baptism.

GENENA, N. Y.—A letter from Mr. J. W. Duttin, in the *Geneva Evangelist*, dated March 20, says—"It may be interesting to the readers of the *Evangelist*, to learn that God is pouring out his Spirit upon the people of color in Geneva. Rev. H. H. Garnet, formerly of Troy, is laboring with us, and God has blessed the truth in the conversion of about forty souls; the work still goes on: may it continue until our oppressed people are all redeemed from the thraldom of sin."

NORTHAMPTON, MASS.—The *Courier* says "there is considerable religious interest at the Paper-Mill in this town, and several who have neglected religion are now entering upon a spiritual life. We hear tidings of a similar interest in the Baptist and South Congregational Churches in Springfield, and accounts of the same reach us through the religious newspapers from all parts of the country."

BIBLES IN CHICAGO.—The Chicago Bible Society has resolved to employ an agent to see to the resupply of the whole city. Also to furnish all the hotels with Bibles in their sitting, reading, and sleeping rooms; to supply the jail and poor-house, to correspond and to coöperate with other ports to secure a supply for every vessel on the lakes. That is western fashion.

EXPENSES OF RELIGIOUS SOCIETIES.—The disposition to inquire into this matter is extending. A writer in the *Calendar* points out the difficulty with the Episcopal Missionary Society: "Thousands of Churchmen utterly refuse to give their money when so great a part of it is expended needlessly in paying high salaries where there is little labor performed, and this I believe to be one great cause why the receipts of the Society are annually growing smaller and smaller, instead of increasing greatly, as they should and *would* do, if there was confidence in the managers of the Society." He is confident that the expenses might be reduced one-third; that "one business man would do the work of both secretaries and their clerks;" that "a student of theology receives $750 a year for almost *nominal* services—a larger salary than he will probably obtain as a settled clergyman;" that "$1000 a year is paid to a Mr. West, who is called some kind of an agent," but "absolutely does nothing;" and that "all these salaries are punctually called for and paid, while our missionaries who are allowed some two or three hundred dollars a year, are left to get along as they best can." We have seen no reply to these strictures.

ANOTHER PASTOR CALLED FROM NEW YORK.—The *Genesee Evangelist* says that "the Presbyterian Church and Society of Palmyra have extended a call to Rev. Horace Eaton, of New York, to become their pastor: it is understood that he will probably accept their call."

Will our friend "S. C." inform the *Christian Observer* of the cause of these removals?

ORDINATION AT SOUTH DEERFIELD.—Rev. David A. Strong was ordained pastor of the 2nd Congregational Church, at South Deerfield, March 21st. Sermon by Rev. Charles Bentley, of Harwinton, Ct.

"This is the *fourth* Congregational Church in the town of Deerfield.

The first (now Unitarian) was organized in		1686.
The second (in So. Deerfield)	" "	1818.
The third (in No. Deerfield)	" "	1835.
The fourth (in So. Deerfield)	" "	1848.

The first has had 7 pastors, the second 4, the third 1, the fourth 1. This is the third settlement of a pastor over a Congregational Church in Franklin county since the year began. There are now *twelve* Orthodox Congregational Churches in the county without settled pastors."

MISS DIX.—The Legislature of North Carolina have passed a resolution of thanks to this devoted female philanthropist. The preamble declares that—

"The General Assembly of the State of North Carolina, now in session, has witnessed with profound admiration the zealous labors of Miss D. L. Dix, of Boston, in the cause of the "suffering insane" within our borders; and is desirous of testifying its respect and gratitude for the enlarged philanthropy which has prompted these labors, and for her self-sacrificing devotion to those unfortunate sons and daughters of North Carolina whose claims she has so ably and eloquently urged."

A FATHER PLEADING WITH HIS SON.—The *Christian Contributor* a few weeks since contained some very earnest letters written by a venerable Baptist minister, Rev. Jesse Hartwell, of Perry, Lake county, Ohio, to his son, Rev. Jesse Hartwell, D. D., of Georgia, Eld. Hartwell is nearly eighty years of age, and from the style in which he pleads with his son, we should judge that his feelings were some akin to those of the aged patriarch when he mourned over his son in Egyptian bondage.

CHINA.—The *Western Christian Advocate* has a letter from Rev. Mr. Hichcock, Methodist missionary in China, in which he holds out the idea that the acquisition of the *spoken* language of China should now be the first aim of the missionaries, and he thinks this can be done so far as to be available for conversation, in a little time, *provided that is made the leading object* of attention. He says the proportion of people who can read the written language so thoroughly as to be benefited by Christian books and tracts, is but small, on account of the complex character of the writing, and he thinks with what books and tracts we now have, "a few men, who by immense and honorable toil, have acquired the written langua ges, will be able to supply all the books we shall need, while the next two or three hundred missionaries who may come to China, are preparing at once to *preach* the unsearchable riches of Christ to these masses of heathen. As a missionary, the ready *speaker* will have great advantage over the scholar in Chinese literature. And the colloquial is not to be acquired by occasional relaxing excursions among the people. It must be *a study*. Some of the best missionaries in China are now advocating this method. All, how ever, do not yet adopt it."

LITERARY INTELLIGENCE.

WESTERN RESERVE COLLEGE.—President Pierce is soliciting help, and we believe with some encouraging success, to place the College on a better footing as to funds. The fluctuating value of property, and the great changes of personal prosperity in the Reserve have prevented the realization of what was expected from former arrangements. A donation of $500 at one time founds a scholarship, which may take the name of the donor, and will secure at all times the gratuitous tuition of one scholar—either a descendant of the founder, or an indigent student selected by the College, as may be specified in the gift.

ALBANY ACADEMY.—Dr. T. Romeyn Beck, after having filled the post of Principal in the Albany Academy with distinguished ability for the long period of thirty-one years, has recently resigned his honorable profession. His well-known labors in the cause of education and science have added to the reputation of his native State.

THE SMITHSONIAN INSTITUTION.—There is no branch of "knowledge" valuable to mankind which lies beyond the scope of this Institution. The inquiries and researches of the Building Committee, of which Robert Dale Owen was Chairman, led to the preparation of a 4to. volume of "Hints on Public Architecture," which is about to be published by G. P. Putnam. The work will contain 113 engravings of the finest description. Its publication cannot but aid in cultivating the now growing desire in this country for architectural improvement.

PUTNAM'S New Publications embrace—

1. Layard's Nineveh, 800 pp. 8vo., "one of the most remarkable works of the age"—with numerous plates, and an introductory note by Dr. Robinson.
2. The Salamander; by Veshes Smith.
3. Geoffrey Crayon's Sketch-book; by Washington Irving.
4. Green on Bronchitis; 2d edition; plates, improved and colored.
5. Marotti's "Italy, Past and Present," 2 vols., 8vo.
6. Poems; by Anne C. Lynch.
7. Kingdom's Spy.
8. Mrs. Tuthill's Nursery Book for Young Mothers.

The earlier popular works of Fenimore Cooper are to be published in series.

DWIGHT'S MAGAZINE.—A family repository of useful and entertaining knowledge, most of it original. There is not a family of children in the country that would not be improved by its stated perusal—nor an individual who would be injured by a word in its pages. Published by Theodore Dwight, New York.

REV. W. B. HOMER.—T. R. Marvin, Boston, has published a second edition of the Writings of the late Rev. William B. Homer, of South Berwick, Me., with a memoir by Prof. Park. Sold in New York by Newman.

THE HAPPY HOME.—Robert Carter & Brothers have published an illustrated edition of "The Happy Home," affectionately inscribed to the Working People, by Rev. James Hamilton, D. D., author of "Life in Earnest." The pictures, by Howland, are well done.

ERSKINE'S GOSPEL SONNETS.—A neat edition is published by the same house.

LORD MAHON'S HISTORY OF ENGLAND, from the Peace of Utrecht to the Peace of Paris, is published by the Appletons. The *Calendar*, an Episcopal paper at Hartford, says:

"It is as refreshing to read a chapter in Lord Mahon, after trifling an hour with Mr. Macaulay, as it is to looking at the moon after gazing at sky rockets. We heartily thank the American Editor for giving us at least a partial antidote to the poison of Mr. Macaulay's interminable volumes."

AN EARNEST MINISTRY THE WANT OF THE TIMES. By John Angell James. With an introduction by Rev. J. B. Condit, D.D., Newark, N. J. Second edition. New York: M. W. Dodd, publisher. A second edition, and a third and fourth, are very much matters of course with all the books which proceed from the pen of John Angell James.

TREES ENCASED IN STONE.—The *American Journal of Science*, for March, contains a letter from Rev. C. S. Lyman, now in California, describing the appearance of the "Old Crater" of Kilauea, Hawaii, as he saw it last year. The *Old Crater* is a mile in diameter, and 600 feet deep. The bottom is covered with lava in thick strata, resembling cakes of ice in a pond that has been drawn dry. Scattered around are a great number of protuberances and col umns, from one to two feet in diameter, from one to twenty feet high. On breaking down these pillars, they are found to be tubes of stone from two to six inches thick, filled with charcoal, and the stone injected into the seams of charcoal.

The explanation given by Mr Lyman is, that at the eruption in 1832, the lava flowed into this crater to the depth of forty or fifty feet. The surface had been previously filled with standing trees, which were instantly converted into charcoal. The lava being soon drawn off through a side fissure, cooled around these trees, and formed the pillars, while the surface crust formed the huge cakes that covered the level. The suggestion in the extract on our fourth page, concerning the formation of the Pillar of Lot's Wife, is based on the same idea.

THE BOOK OF THE FARM.—The March number of *Blackwood*, just issued by Scott & Co., mentions that an American reprint of the second edition of Stephens's *Book of the Farm* is about to appear, and that the editing of it "has been undertaken by our friend Professor Norton, of Yale College, so well known and esteemed in Scotland, where he obtained the Highland Society's £50 prize for a chemical examination of our native oat, which was published in their Transactions. He is a worthy representative of the *Land of Steady Habits* to which he belongs; and we hope his countrymen will be discriminating enough to appreciate his own character and scientific labor, as well as the value of the books he undertakes to bring before them." Old *Moga* need not be concerned about that.

MERITED HONOR.—The honorary degree of LL.D., we are pleased to see, was conferred by the Regents of the New York State University, on the 22nd inst. upon Harvey P. Peet, Esq., the distinguished President of the Deaf and Dumb Institution in this city.

THE PUBLISHING SOCIETIES AND THE BOOK TRADE.—The gentlemen connected with the book trade, attending the late Trade Sale in this city, had some discussion on the effect of the charitable book-publishing societies upon the general business of publishing. After discussion, they chose a committee to collect all the facts in the case, and report at the next Trade Sale.

LITERARY RESOURCES.—The number of public libraries in the Free States is 163, containing 871,800 volumes. In the Slave States there are 72, containing 338,000 volumes.

GENERAL NEWS.

ONE DAY LATER FROM FRANCE.—The packet ship New York arrived on Tuesday, with Paris papers to the evening of March 9th. The debate in the Assembly of the 8th, on the question of Italian Intervention, was without a direct result—the inclination being in favor of intervention, in favor of the Pope, and against the Republic. The sitting of the 9th was occupied with the Electoral Law.

On the proposition that the votes of sailors and soldiers should be be counted in the Colonies, when quartered there; M. Mathieu, a black representative from Guadaloupe, made a very sensible speech, which produced the defeat of the proposition.

The *Positivo* of Rome states that the prisons of the Holy Office have been visited by the authorities, and the prisoners set at liberty. Among them were a Bishop of Egypt, condemned under Leo XII.

La Patrie says that there is nothing new of interest respecting the movements of either Austrian or Sardinian troops on the frontiers. *L'Alba* announces simply that the Tuscan forces have occupied the important position of Cerreto.

La Patrie of the 9th, evening edition, says that a slight skirmish had taken place at Epitafio on the frontier of Naples, between the advanced posts of the Neapolitan and Roman troops.

FROM CALIFORNIA.—News is at length received, direct and authentic, from San Francisco, a month later than previous accounts.

It was winter, business was perfectly disheartening, and prices flat. Flour $12 to $15; Pork, $20 to $28 per bbl., and no sales. Since Dec. 1, 23 vessels arrived, with cargoes from Valparaiso, Callao, Guayaquil, Payta, San Blas, Mazatlan, and the Sandwich Islands—the majority from Valparaiso—and 500 persons, from all parts of the globe. It was *estimated* that $3,000,000 of gold had been dug.

A grand Territorial Convention is to be held on the first of May, for the establishment of a Provisional Government. It was to have been held on the 5th of March, but it was postponed for the purpose of learning whether Congress might not supersede the necessity of such a step. Messrs. Edward Gilbert, James C. Ward, and George Hyde are the Corresponding Committee at San Francisco; and Frank Bates, P. B. Reading, and John S. Fowler at Sacramento City. Peter H. Burnett, President, and Robert Gordon, Secretary, of the latter place.

A new paper has been started at San Francisco, called the *Alta California*, edited by Ed. Gilbert, Ed. C. Kemble, and Geo. C. Hubbard.

The winter has been a very severe one throughout the country, but we have no account of distress among the miners.

Col. Benton's Letter to the People of California was published on the 11th of January. The *Alta California* says that Col. B. is well-meaning, but has evidently mistaken the caliber of the community he was addressing. He is quite too patronizing to suit the times.

People are becoming impatient to hear something about the gold, but in truth gold is scarcely mentioned in the file of papers.

COL. FREMONT'S EXPEDITION.—It is known that Col. Fremont, immediately after the close of his military trial, resigned his commission in the army, and formed a private expedition overland to California. Recent intelligence has reached the States, that he has been well nigh overwhelmed with the storms and snows of the mountains. He attempted to cross at a higher point than the Santa Fe route, but was compelled to return to the valley route, with the loss of all his mules and eleven of his men, including Mr. Preuss, of Washington, the skilful draughtsman so often mentioned in his former narratives. Col. F. with the remainder of his men reached Santa Fe, and after recruiting, renewed his journey for California. Mrs. Fremont sailed from this port a few days since, for Chagres, to meet her husband at San Francisco.

WEBB'S CALIFORNIA COMPANY.—The fine company of young men who started from this city about the first of February to go to California, by the way of Fort Smith, have been overtaken by the Cholera in Texas; eight of the number died, and eighteen returned to New Orleans.

VALPARAISO, FEB. 6.—About 1500 persons have left for the gold diggings of California. Two ships arrived on the 5th from San Francisco, the *Huntress* and *Undine*; the *H.* brought $100,000 in gold, and both were to return immediately. The firm of Hobson & Cross have also received $15,000. There were 12 vessels about to sail for San Francisco.

SLAVERY IN CALIFORNIA.—Hon. E. K. Smart, a Democratic member of Congress from Maine, has addressed a letter to his constituents, in which he says—

"I have ever believed the prohibition of Slavery in these Territories, *by law*, to be necessary to their freedom. I believe so now. A wilfully ignorant opinion has been promulgated, that Slavery cannot exist upon the soil of California, in consequence of its unproductiveness. This is not the opinion of southern men. A distinguished member from Virginia remarked in the House, a few days ago, in conversation with several gentlemen, 'that California was the most profitable place on earth to employ slaves.'"

VERMONT.—The votes on the License question stand—for License 11,110, No License 23,361; majority for No License 12,251—more than two to one against the Rum Traffic. Well done, Vermont. The strongest vote against License was in New Haven—165 to 2, or 1 in 82. In 19 towns the aggregate was 4,509 No License to 840 License—more than 4 to 1. In 11 towns giving the heaviest vote for License, the aggregate was 639 License to 258 No License; majority 384. East Haven gave an entire vote, 13, for License, and is the banner town for Rum! A majority was given for No License in every county but Essex. Addison county voted License 735, No License 2190—wanting 75 of being 3 to 1. Bennington, Rutland, Windsor, Chittenden, Washington, Caledonia, Franklin, each voted more than 2 to 1 No License.

Connecticut Election.—The results of the election are: for State officers—no choice; three Free-Soil Democrats and one Whig, Thos. B. Butler, Esq., of Norwalk, elected to Congress; a Democratic House of Representatives, and a Democratic majority on joint ballot, with perhaps a Whig Senate.

Thirty-First Congress.—Including the members from Connecticut and New Hampshire, there have been elected to the new Congress 85 Whigs and 61 Democrats. The political complexion of the House is yet to be determined. The Senate is Democratic.

MISSOURI.—Both houses have passed amendments to the Constitution, making Judges of the Supreme and Circuit Court elective.

MINNESOTA.—GOV. Pennington has declined the appointment as Governor of the new Territory, to which he was appointed without his privity, on the rejection of Mr. McGoughey. Hon. Alexander Ramsay, of Pa., is appointed in his place.

DIPLOMATIC APPOINTMENTS.—The Washington correspondent of the *North American* writes that—

"Applicants for foreign missions have been informed at the Department of State, and the information is equally accessible to the public, that no selections will be made until the close of the present fiscal year, unless a special emergency should occur."

We have an idea that under Washington's administration there were no such things known as "*applicants* for foreign missions."

GOUGING.—The *Illinois Advocate* is published by an association of public spirited men, who pledge the profits to the M'Kendrean College at Lebanon. A copy of the paper was lately returned from Jacksonville, done up as a letter, and charged ten cents postage, with the following inscription, which we publish for the benefit of the press:

"Feb. 25. This paper came to hand yesterday, and I hereby comply with the terms on page 2 column 5. I have paid all expenses of the paper until this. You will please pay the postage on this, the price of your importunity.

"With due respect,

"WILLIAM CRAIG.

"To the publishers and editors."

REMARKABLE CHIROGRAPHY.—The *Salem Gazette* mentions a curious specimen of minute writing. It is the whole of the Lord's Prayer, written within the compass of a half-dime, the work of the venerable Mr. Dana, senior pastor of the Congregational Church in Marblehead, Mass.

"The letters are perfectly formed, and easily read by the naked eye. Outside of the prayer, with a good margin between, but within the circle of a ninepence

Editors' Table.

THE THEOLOGICAL LECTURES OF THE LATE REV. DAVID BOGUE, D.D. Never before published. Edited by the Rev. Joseph Samuel C. F. Frey. In two volumes. New York: Lewis Colby, 122 Nassau-Street. 1849.

The best thing we can say of this work is, that so far as we have examined it it contains no heresy on the side of Rationalism. It has the doctrine of the Imputation of Adam's sin to his posterity, or in the mercantile phrase of the writer, "the charging of that sin to our account," as clearly stated and defended as can be by a book like this; and there are views given of the Atonement, which, so far as we can make them out—amidst the maze of propositions and objections and questions and hints, the only *nexus* between which seems often to be that they follow each other in the order of type-setting, and that each is preceded by a numeral character—we should most cordially reject.

But if the work had been intended to teach the subtlest and most malignant heresy that ever infected Christendom, we should almost feel safe in putting it into any hands. It is certainly the driest of all dry things; the driest, and among the most useless. We have no doubt at all, that a course of Lectures by Dr. Bogue, written out and published, would have contained much valuable truth, and have been a useful and prized addition to Theological libraries. But this book professes to give, for the most part, only *the points upon which* such Lectures should have touched, and the cases are rare indeed in which even a synopsis is preserved of the Dr's remarks. For example, on page 147, 1st vol., we have a statement of nine principal objections to the doctrine of "Christ's Satisfaction," as it had been developed by the Dr.;—and in only *three* instances is there the slightest hint of the nature of his answer. So on the following page, the editor has retained a similar series of nine questions, proposed and doubtless answered by "his revered Instructor," but of the answers to which no trace remains. The following are specimens:

1. What is the nature of anger in God?
2. What is the end of punishment, and to whom is it paid?
4. On what accounts may Christ be called our substitute and surety?
5. How were our sins imputed unto Christ? Could he be called a sinner?
9. Into what errors has the Church of Rome fallen, in regard to the Satisfaction of Christ? &c., &c.

Or take another triad on page 262.

What ideas did *some of the Fathers* entertain of Purgatory?

To what places did *the heathens* send their departed spirits?

What is the opinion of *modern Jews*, respecting this subject?

In "Lecture 26," upon the book of Job, we have the following luminous exposition of themes that have troubled critics for generations, but that must hereafter it would seem, in the judgment of Mr. Frey, pass out of controversy. We give it as it stands, italics and all:—

I. The writer of the book. Different opinions. Some say:

1. Moses. Most common.
2. Solomon.
3. Ezra.
4. Job himself.
5. Some say Elihu.
6. Uncertain.

And the close of the Lecture is on this wise:

VIII. The Chronology.

We have certainly no disposition whatever to hinder the circulation of these volumes, if *any* body is to be aided and benefited by them. And we may say for the encouragement of any person who has meditated their purchase, or for the comfort of any one who has got them upon his shelves, that the type is clear, the paper of respectable quality, the muslin binding excellent and beautiful of its kind, the questions started well-nigh innumerable; and that the work is cordially recommended by thirty-four distinguished clergymen, of various denominations, in New York and vicinity.

Our own copy is very much at the service of the Publisher.

THE HISTORY OF THE PROGRESS AND TERMINATION OF THE ROMAN REPUBLIC. By Adam Ferguson, LL.D., Professor of Moral Philosophy in the University of Edinburgh. Complete in one volume. New York: Robert Carter & Brothers, No. 285 Broadway.

The type used in printing this edition of Dr. Ferguson's Roman Republic, is too small to allow it to be read with comfort by Editorial eyes; and the pages are necessarily crowded, to bring a large amount of matter into a small compass. It is no worse, however, in this respect than a great many books published of late—the Harpers' edition of Alison, for example,—which must of course have found buyers and possibly readers, or they would not have been published. And to those who have eye-sight sufficiently strong and clear to warrant them in disregarding the difference between *pica* and *bourgeois*, we can heartily commend this as a convenient, full, and inexpensive edition. Those too—and these are probably by far the more numerous body—who would desire the work for the purposes of occasional reference, rather than for daily and consecutive study, will find the peculiarity we have spoken of no objection to this edition, but rather a reason for preference and purchase.

EUTHANASY; or, Happy Talk towards the end of Life. By William Mountford, author of Martyria, &c. Boston, W. Crosby and H. P. Nichols: New York, D. Appleton & Co., Broadway. 1849.

The admirable Introductory Note to this book, by Rev. Mr. Huntington of Boston, had prepared us to be better pleased with it than we have been. We looked for a deeper spirituality than we find in it; for a more fervent devotion, shedding beauty and life into its pages; for a larger measure of "the elevation and purity of a heavenly mind, risen to habitual communion with Christ and the Father."

It seems to us to have almost everything to enrich it, *except* true Christian Faith; faith we mean in CHRIST, as the Divine Mediator and Saviour of the Soul. It gives beautiful development to feelings that might naturally arise, and thoughts that would be almost certainly suggested, on a steady and near approach to Death, in one whose mind was constitutionally pure and habitually meditative; and who had learned to think of God as a fond Father, and of Christ as a dear human friend now gone to Heaven. The discourse is of purity, and its sequel Immortality; not of sin wrestled against and overcome, of Redemption through Christ, and of the glory and rest of holiness in Heaven. It is of the beauties of the Earth and the nobleness of humanity, the kindness of God and the guidings of Providence, and the delightfulness of a serene Hereafter; but not at all of the glories of God's commingled Holiness and love, of the marvels of that system of Grace which angels desire to look into, of the fitness of Christ to satisfy all wants and fill the heart with perfect peace, or of the renewal and illumination of the Soul by the Divine Spirit, and its fitness through this for the Celestial Presence. In a word it is a book which a Platonist might have written, whose sensibility was quick, his taste pure, and his education artistic, and who had accepted the Gospel on its rationalistic interpretation—learning to look to Christ as a remarkable Revelator of God and of the Future, and as a beautiful Exemplar of the pious spirit, but not at all to submit to Him as Divine, or to confide in Him for pardon and Life.

That which makes the Gospel most precious to us, finds therefore no expression on these graceful and ornate pages. There are splendors of truth which their author's eye has never caught; and depths of experience that have not been revealed to him. In the comparison of the feelings of mingled penitence and gratitude, of mighty reverence toward God, of clear exulting hope through Christ, and of joyful praise for His salvation, which are the master-lights of the Christian heart, and in which originate its noblest activities, its missions and its martyrdoms—the emotion which utters itself in this volume with all its beauty is as cold as the moonbeams.

We do very much wish, however, that that which is deepest, richest, most powerful and most divine, in Christian experience, could find an expression as tasteful as this, and one in which should be blended so much of love for man, and the joyous relish for the beauties of nature, and the pervading conviction of the goodness of God.

PEN-READINGS.—NO. VIII.

I. THE CALVINISTIC MAGAZINE. Vol. IV, New Series. Edited by Isaac Anderson, Fred. A. Ross, Jas. King, and Jas. M'Chain. Printed at Abingdon, Va.

From a piece by Mr. Ross, we perceive that this work is sustained mainly for two objects: to establish "the Presbyterianism of the Confession of Faith on a firmer basis," and to make "a thorough exposure of Methodism." Of its controversy with Methodism, we are not in a situation to form an opinion, not knowing either its origin, causes, objects, or effects. It is sufficient to say, that a controversy so violent *could not live* in this section of country, among any of the leading denominations of Christians. We take more pleasure in copying what is said of the progress of religious improvement in a region for which we have long felt a peculiar interest, in the belief that it would one day prove the Switzerland of America:

"We are gradually doing more for the Bible, the Tract, and the Missionary efforts of the times. There has been a marked movement to pull down the *old barns*, and to build houses of worship in nearly every congregation of any note, particularly in upper East Tennessee. This is encouraging. True, the mere building of a handsome house of worship is not of itself proof of advance in piety. Yet, unless there is something to show to the contrary, it is one of the evidences indicating an improving state of the people. Hence, when we see some of our congregations in Wythe thus honoring God—when we look upon the excellent churches at Marion, Glade Abingdon (in progress), Kingsport, Jonesborough, Greenville, Rogersville, Tazewell, Dandridge, New Market, Strawberry Plains, either finished or on the way, besides others being begun; and all within a few years past—we feel sure the public mind in those places is preparing to welcome the coming day. Finally, we see that the Presbyterianism of our Synod has advanced in its religious character, and in its influence to convert sinners."

II. The MASSACHUSETTS QUARTERLY REVIEW. No. VII. March; 1849. Published by Coolidge & Wiley, Boston. pp. 136. Price $3 per annum.

This is the youngest Quarterly on our list. It is conducted by Theodore Parker, the celebrated rationalist preacher, assisted by several of the ablest men of Boston—such as Charles Sumner, Dr. S. G. Howe, &c. In its style, subjects, and manner of disquisition and criticism, it has a freshness, a vigor, a boldness, which cannot but awaken interest and command respect. We had intended to give a Pen-Reading on the January number; but unfortunately lost the copy. The March number is less various, but not less valuable. The leading article, 46 pages, is on *The German Revolution of* 1848, and was written, we have no doubt, by an educated young German, now an American citizen and a practitioner of law in Boston. It is full of instruction, and contains a clear and intelligible account of the Germanic Constitution, with its changes, from the days of Charlemagne to the one framed by the present Congress at Frankfort. As the article was begun some months ago, and finished after the news of the arbitrary proceedings and the success of the Prussian and Austrian monarchs, we see a contrast between the first and last paragraphs, which is quite noticeable:

"Of all the revolutions which this last year has seen, that in Germany deserves the greatest consideration, and more than has been generally bestowed upon this nation in a political respect. When quiet sober Germany suddenly arouses from its political lethargy—when we see a country which has heretofore been known abroad only by its literature and art, but which, for the last two centuries, has hardly been heard of in politics, except in a few of its component parts, as Prussia and Austria, so that persons often ask in wonder whether a Prussian is a German—when we see this nation of forty millions of souls at last rise in its might and awake into a living consciousness of its existence, as one and indivisible, and of its rights as such by nature and nature's law—then the attention of even the most indifferent is arrested. We are led to inquire into the causes that have produced such a phenomenon, which is evidently more than a mere feverish excitement, accidentally brought on by some restless spirits, from a desire of notoriety and change."

"The mass of the German people have so long lived in slavish dependence upon their governments, that the abject spirit engendered for so many years by the latter seems to have deadened in them the manly spirit of individual independence, which prompts a man to walk upright and fear nobody, to repel indignantly and with energy any attempt at encroaching upon his sovereignty in his own affairs, and to maintain this his right at the hazard of all other goods of life. It is hoped that the rising generation will redeem the honor of the past, and learn to see and feel that a man, though possessed of all the learned lore of centuries, and all the music and art which collective Europe can boast of, but who lacks the pride of a free and independent soul, sinks into insignificance by the side of men like Hermann and Tell, who, though unskilled in art and sciences, warm the heart as true examples of man's worth and dignity."

Yet the writer, a thorough German Republican, has hope for his Fatherland. He thinks the difficulty with the rulers can only be removed by removing them; that as long as they are left in their hereditary dignity, they will use every endeavor to recover what they have lost. He thinks there must even be a reorganization of the land by districts, instead of the arbitrary patches of States and Kingdoms into which it is now so inconveniently divided. He hopes that the events of 1848 will have taught *the people* such a lesson as will not only increase their desire for self-government, but lead them, in any future movement for liberty, not to entrust their interests *to* any "fanciful, pedantic, learned professors and savants, who fancy the dreams of their libraries can be made realities;" but to men who will "face plain matters of fact, and draw practical inferences therefrom"—in other words, we presume he means, not to atheists or socialists, but to men who fear God, and who can judge for the people, because like the people they earn their living by laborious industry.

An article on *The Norsemen in America*, gives a very clear and compact summary of the evidence and the events connected with the discoveries of the Norsemen of the 10th century. The writer argues, with much plausibility, that those adventurers discovered only the coast of Labrador, and never passed beyond the gulf of St. Lawrence. The entire absence of allusion to the difficulties of navigation around Newfoundland and Nova Scotia, especially with the means then enjoyed, are conclusive proof that no *such* voyage was made by them. The resemblance of the famed Dighton rock to the monuments found by Mr. Squier, and described in the late publication of the Smithsonian Institution, is the more rational explanation of that antique. And the Fall River "skeleton in armor" probably owed its origin to the brass kettles with which certain Frenchmen, in Captain John Smith's time, overstocked the New England market.

The other principal article is on the *Character of Mr. Prescott as an Historian*. The writer praises Mr. Prescott, as an accomplished writer, "his works have been translated into all the languages of Europe"; he "has helped strengthen the common bonds of all civilized nations, by writing books which all nations can read"; but "he has not found hitherto a philosophical critic to investigate his works carefully, confess the merits which are there, to point out the defects, if such there be, and coolly announce the value of these writings." He then addresses himself to this duty. He says the Historian is to a Nation what the Biographer is to a Man—he is to give us the nation's Life—the outer and the inner. To do this, he must let us into the Social condition of the people—describe their Philosophy, explain their Laws, indicate the character and influence of those Eminent Men who impress their form upon the times, try Counsels by their causes and results, &c. The Philosophy of History is of more importance than the Facts of History. A historian writing in New England, for New England primarily, should see things from the New England stand-point, and should scan and measure them by the standards of Humanity and of Liberty.

Now, in all, or nearly all these requisites, our reviewer thinks Mr. Prescott sadly deficient. His diligence and resources are wonderful, his scholarship exact, his uniform courtesy most amiable, his accuracy proverbial. *But* his account of Law is inadequate; he does not tell us how the Revenues were raised, or how Armies were levied or supported, nor the state of Industry, the Condition of the People, or the Progress of Society. He does not explain any great events—such as the Inquisition, the Expulsion of the Moors and of the Jews. He even defends this last act. He overpraises Isabella. He censures nothing. His portraits of distinguished men are lacking in distinctness and specific character, and are very scanty and few in number.

"The author does not present himself to his readers as a Philosopher who knows Man scientifically, and therefore has an *a priori* knowledge of men; nor does he appear as a Man of the World, who knows men by a wide practical acquaintance with them. In consequence of this twofold defect, the reader finds neither the careful judgment of the philosopher nor the practical judgment of the man of affairs. Both of these defects appear frequently in this work; for example, in his general review of the administration of Ferdinand and Isabella—which is not written in the spirit of the Statesman, or the spirit of the Philosopher, but of an amiable Gentleman of Letters filled with the spirit of Chivalry.

"The book lacks Philosophy to a degree exceeding belief. The author seems to know nothing of the Philosophy of History, and little, even, of Political Economy. He narrates events in their order of time with considerable skill; but the causes of the events, their place in the general history of the race, or their influence in special on the welfare of the nation, he does not appreciate. He tells the fact for the fact's sake. Hence there are no pages in the book—perhaps no sentences—which the reader turns back to read a second time, to see if the thought be true; here are the facts of History without the thoughts which belong to the facts. It would be difficult to find a history in the English language, of any note, so entirely destitute of Philosophy. Accordingly, the work is dull and inanimate: the reading thereof tiresome and not profitable. Thus lacking Philosophy, and having more of the spirit of Chivalry than of Humanity, it is impossible that he should write in the interest of mankind, or judge men and their deeds by Justice—by the Immutable Law of the Universe."

In this connection it will answer to quote Blackwood's judgment of Mr. Prescott. The *Magazine*, for March, 1849, has a review of Mérimée's History of Peter the Great, which is pronounced "a book equal in all respects to Mr. Prescott's delightful *History of Ferdinand and Isabella*, to which it forms a suitable companion. As a matter of classic and antiquarian lore, the Frenchman is superior to the American, to whom he yields nothing in the vigor of his diction and the grace of his style." That is the word—"delightful"—pleasant to read, instructive as to facts and the forms of things—improving as the intercourse with the mind of such a polished scholar—but not the image or the producer of greatness;—not the interpreter either of the cries of Humanity or the awards of Justice.

AGRICULTURAL HINTS.

Poultry.—Have two breeds of hens: one sort selected expressly for their excellent quality in hatching and rearing chickens; and twice the number of perpetual layers—as eggs are more profitable than chickens. Let your chickens come as early as possible. Feed plentifully. Barley is excellent feed for hens.

Cows.—Ripe and mellow apples fed carefully to cows, will produce an extra secretion of milk. Sweet apples are doubtless preferable to sour; yet the latter, when not too acid, are valuable, given in small quantities.

Grafting Cherries.—The saddle graft is most sure. With a sharp and thin knife cut in the end of the scion diagonally, about three-fourths of an inch, commencing at the outer bark and finishing the cut at the center of the stick; then turn it and cut the other side in the same way. You thus take out a wedge. Then tip your stock to a wedge to fit the scion, put the scion in its place, and wind it with paper or cloth that has been dipped in grafting wax. It is best that the stock should be of the same size with the scion. The band is to be loosened at the proper period of growth.

Cows.—The profit and product of a good cow are always increased by good treatment—such as good air, good water, good food in plenty, good hours, good milking, &c.

Dressing for the Flower Garden.—A little care will enable any family to have the very best compost possible for flowers, whether in beds or pots. Mix together the waste leaves and stalks, all the shreds and bits of cloth, cuttings of hair, sweepings of rooms and paths, bones broken in small pieces, coal-dust, an equal quantity of street-dirt, and another equal quantity of *fine* coal-ashes, or half the quantity of wood ashes—mix in a heap, and pour upon it daily the night-wash of the house—but not in quantities to run through—turn the whole once a week, until the quantity equals your requirement.

Man Power and Horse Power.—The effective force of a horse is equal to that of six men, and the cost of his keeping little more than that of one man. A man delves in that which is mere toil requiring no application of intellect, is at least not improving his mind; but a man exercising his intellect in the management of machinery, is growing in intelligence, and therefore increasing in the capacity for new combinations. Says a writer in the *Albany Cultivator*—

"It is by this increasing intelligence of the farmer, his seeking after knowledge, and by its application, that, within a comparatively short period, he has ascertained the most perfect means (by aid of machinery) to divide and break up his soil, no matter how tenacious or resisting; to reap his grain and grasses; to rake and collect them on the field; to house them in his capacious barns; to thresh and clean them for a ready and never failing market.

"From this source he is now enabled to perform his work with greater truth and accuracy: he economizes time, he saves labor, and thereby enriches himself and his family.

"We now have the plow, harrow, cultivator, seed-sower, horse-rake, reaper, cart and wagon, the threshing machine, clover mill, fanning mill, and portable grist mill, so constructed as to be applicable to any and every farm, and to render the farmer independent of a large portion of the labor which hitherto has been a grievous tax upon his products, and consumption of his time. To the foregoing, may advantageously be added in many places, the hay, straw, and stalk cutter; corn and cob crusher; and the circular saw; all of them used by the power of the horse.

"The larger portion of these implements are *necessary* to the economic farmer, in greater or less quantity, according to the size of his farm."

Charcoal for Roses.—Dress your rosebushes with pulverized charcoal—it gives vigor to the plant and richness of hue to the flower.

Onions.—An English paper says, that mixing lime with the manure will prevent the worm and rot in onions.

Raise more Fruit.—When Dr. Dwight first removed to New Haven, there was but little fruit raised there. He urged his neighbors to plant fruit trees, but they said it was of no use, for the boys would steal all the fruit. "Plant *more* fruit," was the answer. Make good fruit plenty, and it will not be plundered. Fifteen years afterwards, he pointed to the abundance of fruit and the absence of pillage then enjoyed, in proof of his principle. "Utica papers, please copy."

Shade Trees.—Downing recommends above all others the *American Weeping Elm* and the *Silver Maple*. The elms in the Academy yard at Deerfield, Mass., form a *Gothic colonnade*, with arches groined and interlaced, exhibiting a combination of grandeur and beauty, complexity and variety, utterly inimitable by art.

Pulverized Charcoal.—In many places it would doubtless pay well if farmers would devote portions of their superfluous forests to charcoal for manure, grinding it in a bone or bark mill. It absorbs ammonia from the air and the muck heap, and gives it out to plants. It should always be mixed with stable and liquid manure. It helps amazingly the rooting of transplanted trees and shrubs. It gives unexampled vigor to wheat and corn.

Charcoal.—Many are its uses. It is the surest disinfectant and deodorant that is known. It makes roads equal if not superior to plank roads. In powder it is the best thing to clean knives. It is a useful application for putrid sores; and ought to be tried in all cases of putrid disease.

Clay as an Absorbent.—Mr. Teschemacher, of Massachusetts, thinks clay is equal to charcoal in its power to absorb and give out the ammonia and other alkaline elements of manure.

Vermont Gold-bearing.—The *Vermont Chronicle* has a long article from a scientific correspondent to prove geologically that Vermont has all the marks and qualities of gold-bearing—its geology being "primitive and metamorphic," like the Sierra Nevada, and containing abundance of talcose slate and quartz pebbles. Let any enterprising farmer try a piece of land which he thinks is worth gold, after the following method: plough it all over to the depth of about ten inches, and carefully pulverize the soil with a model harrow. If this process should not develop the lumps of gold, then give the whole a dressing of manure, and plant and tend it faithfully for the season; and if the *lumpers of peraties* and the golden ears of corn do not satisfy his desires for gold, let him try the same process with the adjoining field next year, and so on, until he has thoroughly rummaged his farm. And at the close, he may write to his neighbor who has gone to the *placers* of California, and ask him how he would like to *swap farms*.

PRACTICAL SELECTIONS.

The Silent Influence of Christians.

The Bible calls the good man's life a light, and it is the nature of light to flow out spontaneously in all directions, and fill the world unconsciously with its beams. So the Christian shines, it would say, not so much because he will, as because he is a luminous object. Not that the active influence of Christians is made of no account in the figure, but only that this symbol of light has its property, in the fact that their unconscious influence is the chief influence, and has the precedence in its power over the world. And yet there are many who will be ready to think that light is a very tame and feeble instrument, because it is noiseless. An earthquake, for example, is to them a much more vigorous and effective agency. Hear how it comes thundering through the solid foundations of nature. It rocks a whole continent. The noblest works of man, cities, monuments, and temples, are in a moment, leveled to the ground, or swallowed down the opening gulfs of fire. Little do they think that the light of every morning, the soft, and genial, and silent light, is an agent many times more powerful. But let the light of the morning cease and return no more, let the hour of morning come, and bring with it no dawn: the outcries of a horror-stricken world fill the air, and make, as it were, the darkness audible. The beasts go wild and frantic at the loss of the sun. The vegetable growths turn pale and die. A chill creeps on, and frosty winds begin to howl across the freezing earth. Colder, and yet colder, is the night. The vital blood, at length, of all creatures, stops congealed. Down goes the frost towards the earth's center. The heart of the sea is frozen, nay the earthquakes are themselves frozen in, under their fiery caverns. The very globe itself, too, and all the fellow planets that have lost their sun, are become mere balls of ice, swinging silent in the darkness. Such is the light, which revisits us in the silence of the morning. It makes no shock or scar. It would not wake an infant in his cradle. And yet it perpetually new-creates the world, rescuing it, each morning, as a prey from night and chaos. So the Christian is a light, even "the light of the world:" and we must not think that because he shines insensibly or silently, as a mere object, he is therefore powerless. The greatest powers are ever those which lie back of the little stirs and commotions of nature; and I verily believe, that the insensible influences of good men are as much more potent than what I have called their voluntary and active, as the great silent powers of nature are of greater consequence than her little disturbances and tumults.—*Dr. Bushnell.*

From the Vermont Chronicle.

"A still small Voice."

MESSRS. EDITORS:—The church in Georgia to which I have ministered for the last sixteen years is experiencing a refreshing from the presence of the Lord.

Early last autumn it was proposed to hold a prayer-meeting at the dwelling houses of the members of the church on every Wednesday evening, until the whole ground had been passed over. For the first few weeks no special interest was manifest. Believers who attended the meetings appeared to be conscious of their want of faith and spirituality; to will was present with them, but how to perform that which was good they found not. These meetings, to some extent, were preceded by pastoral visitations in the neighborhoods where they were held. The first instance of conviction and hopeful conversion with which I was made acquainted, occurred the latter part of December last, in the family of a brother where our first meeting was held. From that time to the present it is believed there have been new cases of conviction and conversion every week. In most of the houses where our Wednesday-evening meetings have been conducted, in which there were impenitent sinners who had attained years of reflection, some are now rejoicing in hope. Indeed, to some extent, the visible manifestation of the Divine presence seemed to accompany these meetings. Other meetings were soon demanded, and during the winter we have had from four to six evening meetings in each week, in different parts of the parish.

The ordinary exercises of the Sabbath, the above evening meetings, and a day of humiliation, fasting and prayer, have been our only public exercises. Our evening meetings have been conducted on the most liberal principles; none have been denied the privilege of leading in prayer or communicating their views and feelings; they have been characterized by deep feeling, earnestness in prayer, and the absence of many things which occasion offence. No particular measures have been taken to ascertain the amount of feeling; no wholesale pledges have been called for. It has been understood in all our social meetings, that it was the privilege of a brother, or sister, or young convert, who felt a special desire for the salvation of a particular friend, and had themselves prayed and labored in reference to that object, to request the people of God to join with them in their supplications at the throne of grace; and that it was the privilege of any awakened sinner, to request prayers for himself either personally or by proxy. I am not aware that any extravagant notions have obtained currency among us, or that any strange fire has been offered upon God's altar.

The class more especially wrought upon have been the youth—and in general, the members of the Sabbath-school. Indeed, it is believed that very few of the *constant* attendants upon our Sabbath-school have remained unaffected.

The awakened have generally complained of the hardness of their hearts, the multiplied number and aggravated nature of their sins, and on this account were more or less disposed to despair of pardoning mercy. When they found relief, the leading features of their exercises were distinctly and strongly marked in their individual consciousness. Their efforts to obtain justification by the law; their reliance upon the performance of external rites, or upon mere sorrow for sin, and mental distress, and their total inability to prepare themselves for the reception of the Savior, were distinctly apprehended. In many instances there was a vivid consciousness of the change which was wrought in their views and feelings. From a state of mental darkness and agony, of self-condemnation and self-contradiction, (so graphically described in the seventh chapter of Romans) they, by turning *from* the law *to* Christ, were brought into a state of justification—of light, joy, and peace. Other cases were less strongly marked. Their convictions were apparently less pungent, of longer continuance, and the change less apparent at the time.

The number who have expressed a hope of having passed from death unto life, I have never taken any pains to ascertain. The work has been as general in the Baptist Society as in the Congregational. At our last communion, about ten weeks after the work commenced, sixteen were added to our church by profession. This is but a small part of those who have expressed hopes, in our society, and but a fraction of the number in town.

We feel that God *has* done, and *is* still doing, great things for the people of this town. *He* has appeared and poured down his Spirit like rain upon the mown grass—as showers that water the earth; *He* has arisen and vindicated his own cause; *He* has given to many of his professing people the spirit of grace and supplication—the spirit of humility and confession; they have not ceased to stir up each other's minds by way of remembrance, and to speak often to impenitent sinners; *He* has taught us that the work of conviction and conversion *may* commence while the church as a body are apparently in a cold, backslidden state; that in the darkest times there are some who mourn in secret places, and that the latter have no right to feel that the blessing must be withheld from themselves and the impenitent because the church in general neglect to come up to the help of the Lord against the mighty.

In conclusion, I will say that, with an experience of twenty years in the ministry, it is my conviction that, had I devoted more time to religious conversation with both professing Christians and impenitent sinners and far less to mere worldly matters—had I aimed in my public ministrations to exhibit more of the manner, the matter, and the spirit, which characterize such works as Doddridge's Rise and Progress, Baxter's Call and Saint's Rest, Edwards on the Affections, Alleine's Alarm, &c., I should have been more useful and successful. Sure I am that my responsibility is great, and awful will be my condemnation if I am found at last a wicked and slothful servant. For if there be in the dark world of wo, one place deeper and darker than others, where the arrows of the Divine indignation fall heavier and faster, that *place* will be reserved for the unfaithful, the ungodly Minister.

GEO. W. RANSLOW.

Georgia, Vt., March 19th, 1849.

Pantheism in Oxford.

Some ten years since, in personal conference with a member of Oriel College, we urged that the certain effects of the incubation and diffusion of "Church principles," so called, would be gross superstition and fanaticism among the ignorant many; and scepticism, even to atheism, among the literate and philosophical. And now we have "Zeta" demonstrating that the abandonment of the New Testament for councils and Fathers leads eventually to Rome, or to the feet of the Jew at Amsterdam. And we know, from larger evidence than this book supplies, that the foreseen reaction has come. Puseyism has naturally "developed" into infidelity in some of the acutest minds among the younger members of Convocation. They have not seceded to Rome; they remain where they were born and nurtured. Many of them retaining nothing of their early Puseyism, but hatred of evangelical and Scriptural truth. This is a most melancholy fact. Nevertheless college cooks and butlers must be kept up to the mark; the port must be rich, full-flavored, and of ripe middle age; and the mutton done to a turn: above all, the "enemies" of the University must be denounced and put down, and any man who attempts to redeem religion from the incumbrance and pollution of human inventions and definitions must be denounced as a heretic. At the same time, if the existence of Puseyism cannot be ignored, it must be dealt with tenderly, and in the most calm and impersonal manner. If Shadows of Clouds—of clouds rising hard by Oxford, from the bottomless pit, do obscure the dear objects of human hope, yet speak with bated breath and with the utmost courtesy. Touch your hat, even to Satan himself, it may stand you in good stead some day.—*Oxford Protestant Mag.*, 1847.

Deliberate Converts.

We have had two cases of hopeful conversion, a gentleman and his wife. They appear well. No special labor was spent to bring them to Christ. They acted with the utmost deliberation. They had been for some time listening to my preaching. The truth reached their consciences, and the question arose very distinctly, "What does the Lord require of me? Am I simply to yield myself up, just as I am, to my Heavenly Father, and intelligently do the will of Christ as revealed in the Bible? or am I to go through an unintelligent process, experience a sort of earthquake in my bosom, and come out, somehow, a Christian?" I explained to them the simple point of intelligently turning unto a crucified Savior, accepting an offered pardon, &c. The truth wrought, and gave them no rest. The crisis came. The husband called his family together, read the word and knelt before the Lord his Maker, and there the surrender was made; and there, too, Christ manifested himself to him as his Savior and friend, and he arose and went away rejoicing. The people were amazed, saying, "Behold he prayeth." And so he continues to do; as also his wife. She had, however, many years ago indulged a hope, but now thinks it was only a spider's web.—*Home Missionary.*

Expansion of Home Missions.

From a sermon preached to a company of emigrants to California, by Rev. Tryon Edwards, D. D., and published in the *National Preacher* for March:

"When 'HOME MISSIONS' meant the supply of a few feeble churches in New England, and a few more in New York and Ohio, feeble efforts might have been sufficient. But now that OUR HOME has grown to be a continent; its roof the broad arch of heaven, its rooms the prairie and the forest, its halls the valley of our mighty rivers, its walls two oceans on the east and west, and the torrid and frozen zones on the north and south—*now*, if we would keep *that home*, our house, in order, social, civil, moral, religious, we must be wanting in corresponding prayer and benevolence. Now that '*Home Missions*' has come to signify providing the Gospel for half a world, our faith and effort must expand with its necessities. Said a gentleman, recently, in view of these necessities, 'I must *quadruple* my subscription for Home Missions this year, for the special purpose of sending the Gospel to California.' All should feel the same spirit, and as far as possible imitate so good an example."

Fanny Belknap.

This little girl died at Louisville, Kentucky, February 8, 1849, aged four years, eight months, and ten days. The *Presbyterian Herald* gives an account of her character which is quite pleasing.

"While in health, she was accustomed to look forward to death and heaven. She had a favorite hymn entitled "Heaven." One day, after reading that hymn, she said, "Oh, mother, what a lovely place heaven is!" "But you would not wish to go there *yet*, do you Fanny? You could not wish to *leave us?*" "Oh! not that," she answered with deep feeling, "but Oh! mother, children are so safe there." A few days before her death, when thought to be nearly well, her mother, who had just returned from the funeral of her little cousin, took her in her arms and spoke to her of the cold dark grave as his new resting place. "Oh! mother," she said, "do not say that; we *know* he is in a better place than this." During that night appeared the symptoms of that disease which so soon consigned *her* lovely form to the dust, and her spirit to the God who gave it: she soon discovered, without being told of it, that her end was approaching. "Fanny," said her grandmother, "do you pray while you are sick, and ask God to make you well?" "No, grandmother," she said, "mother prays for that, I only pray to be good." Two nights previous to her death, being alone with her a few minutes, her mother whispered to her, "Fanny you are not going to die, are you my darling?" "Yes mother," she replied. "But you cannot wish to go and leave your poor mother." "Oh! mother," she said, avoiding a reply to that part of the question which related to their separation, but looking up in her face with the most touching tenderness, as she took her hand within her own, "if Heaven is a so much happier world than this, ought not I to be willing to go?" She had been very desirous to attend the last communion which took place the Sabbath before she died, but was prevented by indisposition; and referring to her disappointment she said several times with great earnestness, "I shall certainly go to the next—shall I not?" Blest child! how soon she should take it in her Father's kingdom none of us knew. Asking of the nature of God, as to his *beginning*, sometime previous to her illness, she was told that such questions were not profitable, and would do no good if understood. "No indeed," was her trusting response, "all we need to know is that we cannot love him as much as we ought." Her little heart was wrung with anguish to see the distress occasioned by her illness to her parents and friends, and she did all in her power to soothe and comfort them; going so far as to say, when her every breath seemed as though it must be the last, and her whole frame was convulsed with her efforts at respiration, "Oh! mother do not cry; perhaps you think that I suffer more than I do."

Insanity and Sleep.

Dr. Brigham, Superintendent of the Insane Hospital at Utica, in his late Report, represents *loss of sleep* as one of the most influential causes of Insanity.

"So rarely," he says, "do we see a recent case of insanity that is not preceded by a want of sleep, that we regard it as almost the sure precursor of mental derangement. Some believe sleep is but of little consequence. Though it may be well to arise with the sun, or when it is light, (not before, however,) yet this is of minor importance, in comparison with retiring early to bed."

Dr. Brigham gives the following hints for the procuring of sound sleep:

"It is important, in the first place, that the mind should not be disturbed for several hours before retiring to rest.

"2d. Retire early, and neither when very warm or very cold; sleep on a hair mattrass, or on a bed not very soft. The bed-room should be very large and well ventilated, and the bed should not be placed near the wall, or near a window—as such an arrangement often exposes the person to currents of cold air.

"3d. There should be nothing tight about the neck, and the Chinese rule of brushing the teeth before retiring is a good one. Tea or coffee taken late in the evening is apt to disturb sleep. Strive to banish thoughts, as much as possible, on retiring to rest; or take up but the most dull subject. Study during the evening is improper."

The Death of Hume.

To a man who solemnly believes the truth of revelation, and therefore the threatenings of Divine vengeance against the despisers of it, this scene will present as mournful a spectacle, as perhaps the sun ever shone upon. We here behold a man of great talents and invincible perseverance, entering on his career with the profession of an impartial inquiry after truth, met at every stage and step by the evidences and expostulations of religion and the claims of his Creator, but devoting his labors to the pursuit of fame and the promotion of impiety, at length acquiring and accomplishing, as he declared himself, all he had intended and desired, and descending towards the close of life amidst tranquillity, widely extending reputation, and the homage of the great and the learned. We behold him appointed soon to appear before the Judge, to whom he had never alluded but with malice or contempt; yet preserving to appearance an entire self-complacency, idly jesting about his approaching dissolution, and mingling with the insane sport his references to the fall of superstition, a term of which the meaning is hardly even dubious when expressed by such men. We behold him at last carried off, and we seem to hear, the following moment, from the darkness in which he vanishes, the shriek of surprise and terror, and the overpowering accents of the messenger of vengeance. On the whole globe there probably was not acting at the time, as mournful a tragedy as that of which the friends of Hume were the spectators, without being aware that it was any tragedy at all.—*John Foster.*

Lot's Wife.

From a "Narrative of the late Expedition to the Dead Sea, edited by E. P. Montague," a notice of which we find in the last *Literary World*, we extract the following:

"*Wednesday 26th.*—This morning we are examining the hills of Usdom, and seeking with a good deal of curiosity the ever-famous "Pillar of Salt," which marks the judgment of God upon Lot's wife. On pulling round the shores of the sea, we saw an immense column, rounded and turret-shaped, facing towards the south-east. This, we were told by our Arabs, was the Pillar of Salt in which Lot's wife was encased at the overthrow of Sodom. With some difficulty we landed here, and our esteemed commander and Dr. Anderson obtained specimens from it, and Mr. Dale took a sketch of it. Our boat's crew landed also, and their curiosity was gratified by their gathering specimens, some from its summit, and others from its base. It was measured, and found to be sixty feet in height, and forty feet in circumference. We cannot suppose that Lot's wife was a person so large that her dimensions equaled those of this column. Many think that the statue of Lot's wife was equal to the pillar of salt which the Bible speaks of, let that pillar be where it may, and whatever be its size. They will not probably credit that this is the pillar, their preconceived notions having much to do with the matter; and they would have everybody think that she was at once transformed into a column of very fine-grained, beautifully white salt, about five feet, or a few inches more, in height, and in circumference that of a common-sized person of the nineteenth century.

"Be that as it may, no two minds have perhaps formed exactly the same opinion on this matter who have not visited this spot. But here we are, around this immense column, and we find that it is really of solid rock salt—one mass of crystalization. It is in the vicinity which is pointed out in the Bible in relation to the matter in question, and it appears to be the only one of its kind here. And the Arabs of the district to whom this pillar is pointed out declare it to be that of Lot's wife—the identical Pillar of Salt to which the Bible has reference—the tradition having been handed down from each succeeding generation to their children, as the Americans will hand down to succeeding generations the tradition of Bunker's Hill Monument in Boston. My own opinion of the matter is, that Lot's wife having lingered behind in disobedience to the express command of God—given in order to insure her safety—that while so lingering she became overwhelmed in the descending fluid, and formed the model or foundation for this extraordinary column. If it has been produced by common, by natural causes, it is but right to suppose that others might be found of a similar description. One is scarcely able to abandon the idea that it stands here as a lasting memorial of God's punishing a most deliberate act of disobedience, committed at a time when he was about to show distinguishing regard for the very person. We carefully brought away our specimens, intending to show them to our friends in America, when we shall have the good fortune to arrive there, and talk with them on the subject."

An Australian Flood.

The rivers of Australia are often dry, and great sufferings are caused by the want of water. But when the torrents pour from the mountains, the river banks are